

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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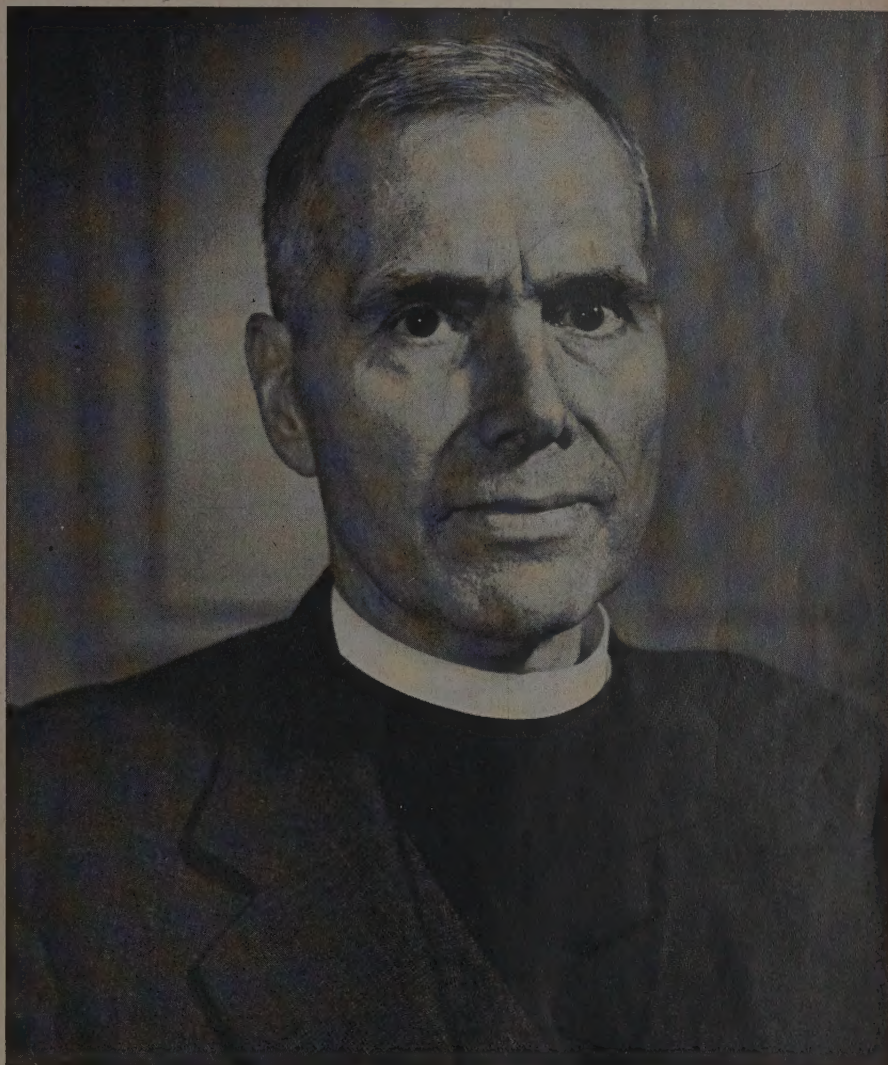
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"Refreshments Will Be Served"

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THE BISHOP-ELECT OF WESTERN NORTH CAROLINA

The Rev. Dr. F. Bland Tucker, brother of the former Presiding Bishop and of the Bishop of Ohio, was elected on January 14th. [See page 5.]

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The Church's Marriage Law

TO THE EDITOR: At the recent meeting of the House of Bishops the following resolution was offered and adopted:

"RESOLVED, that it is the mind of this House that applications made under Canon 18, Section 2, should always be made to the Bishop or ecclesiastical authority of the Diocese or Missionary District where the petitioner is canonically resident; and further, that it be a condition of the judgment given by any Bishop that a marriage following judgment shall take place within the jurisdiction of said Bishop, or, if the marriage is to take place within any other jurisdiction, then the judgment shall be submitted for the consideration of the Bishop of that jurisdiction."

Perhaps the most charitable view to take of this action is to assume that few of the bishops realized what they were proposing to do, and that none realized the impressions it might make on the Church. Probably none of them had the words so before them that they could study their meaning. The first part was quite unnecessary, as the canon requires what the bishops so highly resolve shall be their procedure under it. But what follows is nothing less than a declaration to the Church that the bishops propose to act under the canon in ways contrary to its provisions, and to the deprivation of the clergy and laity of rights secured them under the plain terms of the canon. This is a serious charge, and would not be made if the facts were not so clear. But judge for yourselves.

First, consider what Canon 18 says, particularly in Section 2 (d), which reads as follows:

"Any person in whose favor a judgment has been granted under the provisions of this Canon may be married by a Minister of this Church."

The judgment referred to is that which the bishop is authorized by Section 2 (b) to give as his decision on an application by a Church member in his diocese who has been divorced, or who wants to marry a person who has been divorced, for a decision as to his marital status in the Church, or his right to have such a marriage solemnized by our clergy. If the bishop, after investigation, decides that facts have been shown to him to exist or to have existed which "manifestly establish that no marriage bond such as the same is recognized by this Church exists" between the applicant and his former spouse, he may "declare the same." That is the favorable judgment referred to in the section quoted above, as establishing the applicant's right to be married by a minister of this Church. The bishop does not say, in so many words, that the applicant may be so married; much less does he so inform any particular minister, or give any particular minister anywhere "permission" to marry such a person. He does not have to do either of those things, because what he is directed to do is to declare, to all and sundry in the Church everywhere, that such and such a person, although formerly married and afterwards divorced, is, in the eyes of the Church, an unmar-

ried person. If the canon had said nothing more, that would have established the right of that person to marry any other unmarried person, and the right of any minister to perform the ceremony. A minister gets his authority to solemnize marriages at his Ordination, and never needs any permission of a bishop to marry persons where there is nothing in the law of the Church or State prohibiting him from doing so, and no bishop has anything to do with it, or any power to stop him.

But the canon goes further, and declares, in the paragraph quoted above, that a person in whose favor such a judgment has been granted "may be married by a Minister of this Church." It would almost seem that this provision was inserted because the General Convention had feared that some bishops might attempt to do exactly what they are now attempting, and so put in this provision effectually to block any such assumption of power. For the intent of the canon is clear beyond possibility of question. Although, with some ineptness of wording, it describes the applicant as asking for "permission" to be married, in the end he never gets any such permission, but gets a declaration which wipes his record clear of his former marriage and subsequent divorce which, like sins after absolution, are to be no more remembered against him. If it really were a case of the bishop giving permission for the marriage (as the bishops appear to think it is), it might plausibly be held that it would be good only in that diocese, and that in any other diocese the diocesan's permission would be necessary. But because it is not the giving of permission, but the finding of a fact which in itself makes the applicant marriageable, and a finding of a fact by the one bishop in all the Church authorized by the canon to make such a finding, his judgment must be given full force and effect in all other dioceses, just as, by the Constitution of the United States, the judgment of a state court having competent jurisdiction must be given full honor and effect in every court in the nation.

But now look at the mind of the bishops as they have exposed it in their resolution! It reads as if the bishops had never read the canon, with its categorical requirement that a judgment shall be binding everywhere. They have agreed that they will undertake to make applicants promise that they will use the judgment only in that diocese, or, if they want to use it in any other, they will submit it to the bishop of that diocese "for his consideration." They either forgot to, or did not dare to say that that bishop might refuse to agree with it, and inhibit the marriage. But that is the unmistakable implication. Therefore, being thus duly warned, let the clergy and laity prepare to resist any attempt upon the part of any bishop to exert any such autocratic and uncanonical power. There are often excellent reasons why a judgment obtained in one diocese needs to be made use of in another, as where the applicant, a man, desires to marry a woman in another diocese, in which case the ceremony would naturally be performed in her place of residence and in her parish, and no bishop should be allowed to say she

must come to his. If a promise has been exacted from the applicant to submit the judgment to the bishop of the other diocese it was a promise given under unauthorized coercion, and not binding on the conscience. Or, let the applicant show the judgment to any minister, in any diocese, then, "submit" it to the bishop of that diocese "for his consideration," but, he and the minister proceed with the marriage without waiting to hear from that bishop, who has rightly nothing whatever to do with it, and not withstanding any order from that bishop not to go through with the marriage. The canonical provision will protect all, and only the bishop would be "out on a limb." The minister, at his Ordination, took a vow to obey, with a glad mind, "the godly admonitions" of his bishop, but any episcopal admonition flatly against a canon would be a most ungodly one and not binding on the minister.

But let us hope that our Right Reverend Fathers, after more mature consideration, will get into a right mind about this matter, and the resolution be like many others hastily adopted, and which "am soon forgotten," while the eternal Church keeps rolling along.

(Rev.) F. C. HARTSHORNE.
Bala-Cynwyd, Pa.

Response to Appeal

TO THE EDITOR: Early in the summer you printed my letter in regard to Pfarrer Hans Eder, of the Old Catholic parish of Wiesbaden, Gross Hessen, Germany. You will be glad to know that the pastor has received quite a number of letters and gift packages from readers of THE LIVING CHURCH. He and his family are most grateful. He is acknowledging each communication individually.

The food situation is getting worse right along. At present, the potato ration is 100 pounds per person for the winter. Last winter it was 300 pounds. The fat ration is one-fifth of a pound per person for four weeks; the meat ration is three-fifths to four-fifths of a pound for four weeks.

I am very glad that your readers came so very generously to the aid of a worthy priest and his family.

BURR W. PHILLIPS.

Madison, Wis.

"Universal Military Training"

TO THE EDITOR: The editorial supporting compulsory military training in a recent issue of THE LIVING CHURCH, confuses clear reasoning when it equates the term "force" with biological and atomic warfare and the planned retaliation which is foreshadowed by the Compton Commission's report.

I could agree with the key sentence in your editorial which says, "Christianity does not preclude the use of force in self-defense, in the defense of others, or in the restraint of evil doers," if the meaning of "force" in this sentence is limited to man-to-man physical force which stops short of taking life and is applied in the spirit of redemptive love. But this is utterly different from the kind of force contemplated in the military training of the

Compton Report where the thing being talked about, and prepared for, is *death-dealing violence applied en masse to whole nations by the techniques and in the spirit and with the concomitants of World War III.*

I am against military training designed to instruct young men in the use of this type of "force," for which the word "violence" would be more apt, and which sets in motion measures so destructive and sinful that I believe Jesus Christ would be opposed to them root and branch. This violence so far overpasses law and the restrictions imposed on police that I must challenge THE LIVING CHURCH's assumption that it is implicit in "our whole system of law and order." Nor do I see how, in this context, there is any meaning to the sentence, "Christianity calls upon us to be strong in order that we may do God's will on earth as it is done in heaven," unless the editor means that the Lord's Prayer gives sanction to the method of atomic warfare.

In things of this sort the consequences are serious if our words and illustrations tone down or gloss over or lead the mind away from the real thing that is being discussed. Thus it is unfortunate that THE LIVING CHURCH should have fallen into the deceptive comparison of "a dear old lady relative who refused to take out hospital insurance on the ground that she did not like hospitals." The issue confronting us is not hospitalization but war.

Over a year ago a group of military experts, chosen by the General Staff of the U. S. Army working in the Pentagon Building at Washington, were set to work to study the strategic situation of the United States as revised by the new weapons of World War II. The *Saturday Evening Post* of July 13, 1946, in an article by Joseph and Stewart Alsop, gave publicity to their findings. After careful study of the immense mass of secret data available to the government, these findings set forth, among other things, the following:

(1) Unless present trends are reversed by political action all major powers will shortly possess atomic armaments.

(2) Rockets of immense range and

The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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NAVE WINDOW

St. John's Church, Barrington, Rhode Island
The Rev. W. Owings Stone, Rector

The flowing lines and varied blues of the figure of the Virgin, the random placing of her monograms, the delicately drawn Child and attendant angels, recalls the tapestry-like quality of windows of the later middle-ages. This window, of richly textured quiet coloration, with its playfully irregular canopy framework, creates a pleasant, intimate atmosphere most harmonious in the smaller church.

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What Is The World Council of Churches?

How Did It Come Into Being?
How Can It Possibly Affect Me?
Why Should I Be Interested In It?

Read

Pilgrimage to Amsterdam

By H. G. G. Herklots & H. S. Leiper

In August, 1948, the first assembly of the World Council of Churches will take place at Amsterdam, Holland.

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speed will be guided to their objectives by new electronic devices.

(3) The atomic bomb is "revolutionary in a sense that the world has not known since the discovery of fire."

(4) A single fusillade of atomic bombs will be capable of killing a third to a half of the people of a great nation and demolishing an even higher percentage of its productive capacity.

(5) Three atomic bombs can flatten Washington, and ten can transform the vast megapolis of New York into a heap of rubble.

(6) "The only sure defense of this country is now the political defense."

The truth of this last point is endorsed by the atomic scientists and emphasized by the preparations going ahead for biological warfare's super-attack on agriculture, animals and men by air borne missiles to spread disease and famine. Gen. Douglas MacArthur sums things up by saying, "Our childlike faith in military weapons may destroy us." Did not Jesus say something like that a long time ago? And is it conceivable that "moral training" or "first-class chaplains" and a bishop in the camps or "virile education in democratic citizenship" or adequate exemptions for conscientious objectors can alter by one iota the fundamental contradiction between compulsory training for atomic murder and training to practice that non-violent and redemptive love that Jesus hoped would be the distinctive mark of his disciples?

(Rev.) JOHN NEVIN SAYRE.

New York City.

Editor's Comment:

The same military experts that Mr. Sayre quotes with approval are overwhelmingly in favor of universal military training.

Eastern Mysticism

TO THE EDITOR: In a really useful and profound article on the mystical life, your contributor, Miss Bryan, has made some statements about Asiatic religion which, for the sake of intelligent missionary work and mutual understanding in a world where Eastern culture is no longer remote, need some correction. The difficulty is simply that your contributor, along with M. Maritain and many other Christians who write on this subject, is not adequately informed. The assumption that the higher, mystical religion of Asia is merely a psychological exercise involving the restriction of consciousness and the annihilation of the powers of the mind reveals a rather tragic lack of study, even in conjunction with the faint praise that Asia has produced some genuine saints.

Certainly the East has its fakirs and pseudo-mystics, but in all fairness and honesty, these should be compared not with St. Teresa of Avila, St. John of the Cross, and St. Augustine, but with the abundant "mysticism" of sensational visions and miracles, of falling rose petals and bleeding Hosts to be found in Western religion.

The great mystics, of widely accepted authority in Asia, Lao-tzu; Sankhara; Ra-

manuja; Kabir; Hui-neng—are neither pantheists nor mind murderers. Unhappily, many Christian scholars have translated and studied their works with the sole object of proving their inferiority to Christianity, a preliminary bias which renders objective understanding and interpretation quite impossible. Such scholars are all too frequently read by missionaries and seminary students.

The discipline of the mind in Eastern religion has precisely the same function as the denial of self in Christianity, not to suppress personality, but to make it responsive to the indwelling power of God the Holy Ghost, for "the Spirit of the Lord filleth the whole world."

Lacking the revealed dogma of the Blessed Trinity, the Eastern mystic describes his vision of God in negative terms, not because he thinks God is a mere void, but because he knows that God wholly surpasses our comprehension. St. Thomas, St. John of the Cross, and St. Denys used the same negative language, and St. John's "dark night of the spirit" and St. Denys' "luminous darkness" refer to the same identical experience of God's very invisible and very creative presence.

Eastern mysticism does not inhibit the conscious faculties; it releases, surrenders, and abandons them to that seeming void in the center of the soul which is known by faith to be the invisible Creator Spirit. The result is not morons with blank minds, but highly conscious and powerful personalities, for whoever loses (lets go of) his life shall save it. Space alone prevents the quotation of dozens of "proof texts" from Eastern authors.

We should be thankful that God, in his love, has given a mystical knowledge of his Spirit to many thousands outside the Church. What the Church brings to Asia is not a new and better mysticism but the supreme incarnation of that mysticism in our Lord and his Body, the sacramental Church. Perhaps we Christians are sometimes afraid of facing the interior silence of the soul because of a sneaking suspicion that God may not, after all, be there, prompting us to spiritual "busyness" and agitation in place of trust in the Holy Ghost.

(Rev.) ALAN W. WATTS.

Evanston, Ill.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

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SEPTUAGESIMA

GENERAL

EPISCOPATE

Dr. Tucker Elected Bishop of Western North Carolina

The Rev. Dr. Francis Bland Tucker, rector of Christ Church, Savannah, Ga., was elected Bishop of the diocese of Western North Carolina at a special convention of the diocese, meeting at Trinity Church, Asheville, N. C., January 14th. He succeeds Bishop Gribbin, retired Bishop of the diocese, who retired on January 1st because of ill health. The election was reached on the fourth ballot, and was then made unanimous.

Dr. Tucker, the brother of the retired Presiding Bishop and the present Bishop Tucker of Ohio, was born in Norfolk, Va., on January 6, 1895, the son of Bishop Tucker of Southern Virginia and Anna Maria (Washington). He received the B.A. degree from the University of Virginia in 1914, and the B.D. in 1920 from the Virginia Theological Seminary. The seminary gave him the D.D. degree, *honoris causa*, in 1944. Bishop Tucker, his father, ordained him to the diaconate in 1918 and to the priesthood in 1920. Dr. Tucker served in the Army during World War I. He was rector of Grammer and St. Andrew's Parishes, Lawrenceville, Brunswick Co., Va., from 1920 to 1925, and of Georgetown Parish (St. John's Church), Washington, D. C., from 1925 to 1945. Since 1945, he has been rector of Christ Church, Savannah. He was

married to Miss Mary Coldsborough Laird in 1920.

A resolution before the convention to put off any election of a bishop until, in coöperation with the other dioceses of

Dr. Scaife Elected

The Rev. Dr. Lauriston L. Scaife, rector of Calvary Church, Pittsburgh, Pa., was elected Bishop of Western New York on January 20th. Election was on the first ballot, and was unanimous in both houses.

the state of North Carolina, a survey was made as to the advisability of a redistribution of the area of the state among the three dioceses was defeated.

FEDERAL COUNCIL

Endorse Marshall Plan

The Federal Council of Churches recently endorsed the Marshall Plan as "one of history's most momentous affirmations of faith." The endorsement was incorporated in a resolution passed by the Council's executive committee at a meeting in All Saints' Church, Atlanta, Ga.

While completely endorsing the Marshall Plan, the committee warned that the motives and objectives behind the

program "should be essentially moral and spiritual and above political partisanship." It said the United States must not use the program to make over Europe in its political or economic image but that "it must be an expression of confidence in the peoples of Europe who have been making earnest efforts at self-help."

"The European Recovery Program must be the means by which Europe and the world are released from fears that the United States will seek to fashion them politically and economically, and freed from the shackles they impose," the resolution stated. The committee acknowledged, in passing the resolution, that the Marshall Plan involved risks. "Nevertheless," it added, "the risks of failure are much smaller and much less certain than the risks of inaction."

The program, according to the resolution, must be an investment in the world's moral and spiritual resources and . . . an expression of Christian convictions. An undertaking so conceived and directed, it was pointed out, merited material sacrifices by Americans because it was a cause which enlists Christian conscience and conforms to Christian commitments.

It was urged by the committee that consideration be given to nine principles: (1) that curative and creative possibilities of the European Recovery Program be kept in the foreground; (2) that American aid be an act of faith; (3) that persons carrying out the Marshall Plan "plan now and boldly a completely adequate initial program"; (4) that the United States be on guard against imposing conditions that seem to threaten political independence abroad; (5) that nations participating in the program carry out their expressed intention to maintain monetary stability, reduce trade barriers, and work coöperatively; (6) that the United Nations machinery develop broader trade relations within Europe and fuller coördination of the economic relations among nations; (7) that the United States persuade and assist nations outside of Europe to provide goods for European recovery; (8) that the European Recovery Program be linked with long-range planning to increase American imports; (9) that Americans willingly accept limitations on their own economic desires, whether voluntary controls or government controls.

BALLOTING FOR THE BISHOP OF WESTERN NORTH CAROLINA											
		First		Second		Third		Fourth			
		C	L	C	L	C	L	C	L		
F. Bland Tucker	.....	4	34	8	51	11	56	13	56		
Girault M. Jones	.....	0	1	0	0	0	0	0	0		
M. George Henry	.....	2	6	2	1	0	0	0	0		
A. Rufus Morgan	.....	0	5	0	4	0	4	0	4		
H. A. Donovan	.....	2	0	1	0	1	1	0	0		
Thorne Sparkman	.....	4	6	3	5	1	0	0	0		
W. S. Stoney	.....	1	5	1	1	0	0	0	0		
J. P. Burke	.....	0	3	1	3	0	2	0	3		
G. R. Madson	.....	0	1	0	0	0	0	0	0		
B. M. Lackey	.....	1	3	0	0	0	0	0	0		
John S. Higgins	.....	4	6	6	10	11	15	12	15		
J. C. Grainger	.....	0	3	0	0	0	0	0	0		
A. R. Stewart	.....	2	2	2	2	0	0	0	0		
F. J. Warnecke	.....	2	1	1	1	1	0	0	0		
E. R. Neff	.....	0	0	0	0	0	0	0	0		
G. M. Jenkins	.....	0	1	0	0	0	0	0	0		
C. R. Haden	.....	1	0	0	0	0	0	0	0		
J. W. Kennedy	.....	0	1	0	0	0	0	0	0		
Votes cast	.....	23	78	25	78	25	78	25	78		
Necessary to elect	.....	12	39	13	39	13	39	13	39		

"Such an effort is in keeping with the constructive peace strategy for which our Churches stand," the resolution stated. "As Christians, we support the European Recovery Program in the conviction that it can be one of history's most momentous affirmations of faith in the curative power of freedom and in the creative capacity of free men."

Organs of the United Nations "are coming to grips with the root causes of international disorder," the statement pointed out. "If the United Nations is to succeed, Christian people everywhere, and particularly in the United States, must be willing to accept whatever sacrifices may be required to give adequate support to the accomplishment of its purposes." [RNS]

COLLEGES

Dr. Brown Elected President of Hobart and William Smith

Alan Willard Brown, Ph.D., assistant to the dean and chairman of the committee on admissions of Columbia College of Columbia University, New York City, has been named president of the Colleges of the Seneca (Hobart and William Smith Colleges), Geneva, N. Y., according to an announcement January 12th by Bishop Reinheimer, of Rochester, chairman of the board of trustees of the colleges. Dr. Brown will take office at the end of the current college year.

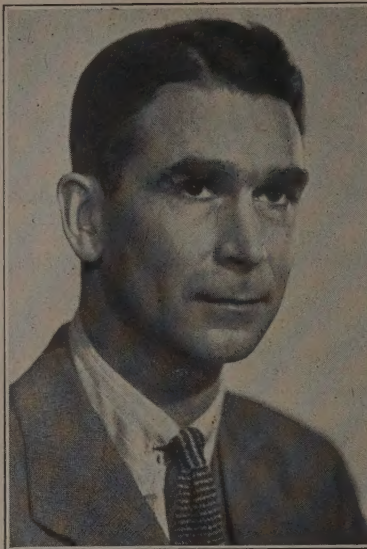
He succeeds the late Dr. John Milton Potter who died January 9, 1947. Dr. Brown becomes the 17th president of Hobart in its 125-year history.

Until 1935, when the Rev. Dr. Murray Bartlett tendered his resignation, the president of Hobart had always been a priest. Since then, there have been two lay presidents who were members of the Episcopal Church. Dr. Brown is the first non-Churchman to hold the position.

Bishop Reinheimer of Rochester has made the following statement:

"Dr. Brown is a registered member of the Presbyterian Church. His wife, who was the former Beatrice Simpson of New York City, is a graduate of Pembroke College. She is a communicant of the Episcopal Church. The board of trustees and I, as the Bishop involved in this election, are confident that in Alan Willard Brown we have found the rare combination of Christian scholarship, administrative ability, and attractive personality which issue in strong and inspiring leadership."

The new president of Hobart and William Smith Colleges was born October 3, 1910, in New York, and attended public school in Yonkers. He completed his preparatory education at the Horace Mann School for Boys, Fields-



DR. BROWN: Newly elected president of Hobart.

ton, N. Y., and continued his studies at Harvard College where he received the A.B. degree, *cum laude*, in 1930.

He travelled and studied in Europe during 1930-31, attending the University of Paris, the American School of Classical Studies at Athens (where his father was visiting professor), and the University of Munich. He returned to Harvard to take the A.M. in English Literature in 1932. Dr. Brown received the Ph.D. degree in English and Comparative Literature from Columbia University in 1945.

He taught French, History, and English at the Millbrook School for Boys, Millbrook, N. Y., leaving in June, 1933. In September, 1933, he resumed graduate work, this time at Columbia University.

Dr. Brown was appointed instructor in English and Comparative Literature at Columbia in July, 1934. In 1937, he became a member of the staff of the newly-organized Humanities course in Columbia College, with which he has been connected since. He has been for several years assistant to the dean of Columbia College, principally concerned with pre-medical students.

In 1940, Dr. Brown became the executive officer of the Columbia College Colloquium on Important Books, a two-year seminar in literature and philosophy, to which 30 high-ranking juniors are admitted each year after application and interview. This course, founded by John Erskine in 1919, is at present the major departmental offering in the upper college. He was appointed assistant professor of English in July, 1946.

In 1943, Dr. Brown published *Clas-*

sics of the Western World (third edition revised), Chicago, American Library Association. This is a bibliography, prepared by him and the staff of the Columbia College Colloquium. In June, 1947, he published *The Metaphysical Society: Victorian Minds in Crisis, 1869-1880* (New York, Columbia University Press). He has also contributed to the *Kenyon Review*.

In June, 1933, he married Beatrice Simpson, of Park Hill, Yonkers. Dr. and Mrs. Brown have two children, Janet Lawrence Brown, born in 1935, and Diana Hutton Brown, born in 1940. Since 1941, Dr. and Mrs. Brown and family have lived in Hastings-on-Hudson, N. Y., where he is serving as an elected trustee on the village board. During the war years he was a member of the Hastings Civilian Defense Volunteers, and also had administrative responsibilities connected with the academic side of the Columbia Navy V-12 unit.

Dr. Brown is the son of the late Carroll N. Brown who was Professor of Greek and Latin at the College of the City of New York, and Agnes Hood (Hutton) of Coatbridge, Scotland.

THE MINISTRY

Ask Curtailment of Funds for Bishop Payne School

Asking that the National Council postpone for an indefinite period the expenditure of funds allocated for the rehabilitation of the Bishop Payne Divinity School, the trustees of the American Church Institute have asked the National Council to appoint a new "impartial committee of the Church to consider and recommend to the Council how and where the Episcopal Church in the United States should train Negro candidates for its ministry."

The trustees called the attention of the National Council to the fact that there have been "important recent developments affecting the Bishop Payne Divinity School; no candidates for the ministry have entered the school for the current session; feeling against segregation of students for the ministry, and the Presiding Bishop's expressed belief that a change in plans is indicated."

The complete text of the resolution follows:

"WHEREAS, there have been a number of important recent developments affecting the Bishop Payne Divinity School including:

(1) No candidates for the ministry have entered the school in the current season;

(2) There has been an intensification of the feeling against segregation of students intending to enter the ministry, with increasing adverse publicity;

(3) The Presiding Bishop, who is also President of the American Church Insti-

tute for Negroes, during a recent visit to the Bishop Payne School reached the conclusion that it would be most unwise to make a substantial capital expenditure at the present location of the school, and advised the school officials accordingly;

"NOW, THEREFORE, BE IT RESOLVED that the Trustees of the American Church Institute for Negroes recommend to the National Council that the Council take appropriate action to the end of

(A) Postponing for an indefinite period the expenditure of the funds heretofore allocated for construction and equipment incident to the rehabilitation of the Bishop Payne Divinity School; and,

(B) Appointment by the Presiding Bishop of a new impartial committee of the Church to consider and recommend to the Council how and where the Episcopal Church in the United States should train Negro candidates for its ministry.

"AND BE IT FURTHER RESOLVED that, in the event the National Council decides to postpone for an indefinite period the expenditures of the funds allocated to the Bishop Payne Divinity School, the Institute recommends to the Council that the Institute be authorized to invest said funds and to use the revenue therefrom for scholarship and other grants in aid of Negro candidates for the Episcopal ministry incident to their attendance at any approved divinity school."

The Institute trustees passed another resolution directing its treasurer not to disburse any funds in hand or any funds allocated from the R&A Fund to the Bishop Payne School, until authorized specifically to do so at some later date.

Theological Education Commission Meets

Under the auspices of General Convention's Joint Commission on Theological Education, the deans of the Church's seminaries met at the College of Preachers in Washington, D. C., December 29th to 31st. All of the eleven seminaries were represented by their deans, excepting the Bishop Payne Divinity School, which sent Professor Edgar C. Young in place of Dean Goodwin. This was the first formal gathering of the leaders of the theological schools since the recent changes in their leadership, which included the Very Rev. Lawrence Rose as dean of the General Seminary and the Very Rev. Percy L. Urban, who succeeded him as dean of Berkeley; the Very Rev. William H. Nes as dean of Nashotah House; the Very Rev. Robert F. Gibson as dean of the School of Theology at Sewanee. The Very Rev. Henry H. Shires of the Church Divinity School of the Pacific presided.

Among the various matters on the agenda, that receiving first attention was the proposed revision of *The Syllabus for Theological Studies*, which is soon to be issued by the Joint Commission on The-

ological Education. This syllabus, which is commonly used by seminary faculties, theological students, and examining chaplains in the various dioceses as a guide to training and examinations, has been under revision for the past several years. The final draft was studied in detail by the deans, along with written criticisms which had been submitted by members of various boards of examining chaplains and seminary faculties. Recommendations were made to the Joint Commission, and the syllabus will now go to an editing committee before it is presented to the commission for adoption at its next meeting this spring.

The deans gave particular attention to the problem of the Church's need for additional clergy, and discussed in detail the questions presented by statistics which were brought to their attention from the Joint Commission's reports. Of particular interest was the fact that less than 65% of the candidates for the Episcopal ministry in recent years have come from members of the Episcopal Church; that the capacity of our present seminaries in presenting men for ordination is less than 200 candidates per year; that, in the five year period of 1940-45, only 625 new candidates were ordained, while in the same period, 825 clergy were withdrawn from the ministry either by retirement or death; and that this year, under abnormal conditions and with most of the seminaries operating beyond their normal capacity, there are but 534 regular students in the Church's eleven seminaries. Specific action arising from considerations of this problem was the unanimous request that the Joint Commission on Theological Education secure from reliable and competent sources statistical information as to the future needs of ordained personnel in the years ahead.

Particular attention was paid to information revealing an alarming lack of clergy, especially in the domestic missionary dioceses, where clergy turn-over appears at an increasing rate. All the seminaries appeared ready and anxious to prepare men particularly for the domestic missionary field but felt that they are seriously handicapped in fulfilling this vital function by the disparity existing between remuneration in the established dioceses, or even foreign missionary dioceses, and that in the domestic field. A strong desire was expressed that consideration be given to an equalization on this score, perhaps through the development of a policy which would place domestic missionaries on the same basis of salary and other remuneration as has been the policy with overseas missionaries for some years. Such a plan would provide for regular salary increases in terms of years of service, additional allowances for married men and

special allowances for each child, increasing as they advance in school age, as well as a proper provision for medical care and adequate and regular vacations.

Another item considered was the matter of psychiatric examinations as a prerequisite for candidates for the ministry. The deans expressed unanimous opinion that it is imperative that psychiatric examinations be given all men before entering a seminary of our Church and expressed the hope that the canon on medical examinations for postulants be so interpreted by all dioceses.

Among other matters considered was the question of pre-theological studies for college men who are considering the ministry as a vocation, and the deans recommended the bulletin on this subject prepared by the American Association of Theological Schools, a revision of which is now in preparation.

A strong desire for inter-seminary co-operation was expressed by all. To this end, a series of conferences for faculty members of the various seminaries was recommended with specific plans being made for a meeting to be held in the near future of the several professors of New Testament. The deans also expressed the wish "to go on record as heartily approving the meetings of the students of the various seminaries of our Church, and in their participation in the wider inter-seminary movement."

In their consideration of theological curriculum, the subject of clinical training received particular attention. While the deans enthusiastically supported clinical training as an important part of the modern seminary education, they pointed out that "in any program of field training, the most important factor is the closeness and quality of supervision in active coöperation with seminary authorities." In connection with specific projects, they expressed the desire to commend the training centers for rural work under the direction of the Rev. Clifford L. Samuelson, associate secretary of the Division of Domestic Missions of the National Council, as well as that of the Council for Clinical Training and of the Institute for Pastoral Care. The conviction was also expressed that clinical training should be accomplished in the summer period in order to avoid any encroachment on academic disciplines.

INTERNATIONAL

Dr. Visser 't Hooft Warns

Against Siding with Russia

Christians who choose to take the side of Russia and Communism against the western powers or capitalism are "making a profound mistake," Dr. W. A. Visser 't Hooft, general secretary of the World Council, declared at a meeting of

the Student Christian Movement of Great Britain.

"It is a fact that peoples fighting for their independence and freedom have often found more understanding and support in Russia than in the west, and so it is not surprising that there are Christians, particularly younger ones, who feel drawn to this new world which dealt so drastically with the evils of the old world, and has such a profound sense of mission in the social realm.

"However, in identifying themselves with the Russian cause, they are making a profound mistake, because whatever Communism had set out to be, it has become a dictatorial power, maintaining itself by using inhuman methods."

Dr. Visser 't Hooft said that the Christian Church will fulfill its function only if it succeeds in disentangling itself from the bourgeois society with which it has become "far too closely associated." He said that it must make it clear that its gospel "is not contrary to this or that group, but is for all who will listen to its good news.

"In a world falling apart, Christian unity is not merely desirable, but has become an indispensable form of Christian witness. That is why the ecumenical movement is far more than a movement of Church dignitaries with a special concern for reunion.

"It is, potentially, and must become increasingly the visible, effective protest against the erection of iron curtains of color or class. It must prove, as no amount of theological argument can possibly do, that there exists a solidarity which operates in the midst of acute international conflict." [RNS]

CONFERENCES

Committee on Laymen's Work Meets

Meeting for the first time at Seabury House, the Presiding Bishop's Committee on Laymen's Work held its annual meeting January 8th and 9th. Only one member of the committee was unable to attend. Bishop Sherrill spent the entire time with the group. Those present were Harvey S. Firestone, Jr., chairman; the Rev. Messrs. Arnold M. Lewis, executive director; Frederick A. MacDonald, associate director; Messrs. William H. Bulkeley, chairman, First Province; W. Dexter Wilson, chairman, Second Province; Guy Little, representing the Third Province; W. Ted Gannaway, chairman, Fourth Province; Harold W. Winfield, chairman, Fifth Province; George D. Wilson, chairman, Seventh Province; John C. F. Merrifield, representing the Eighth Province; Samuel S. Schmidt, president of the Brotherhood of St. Andrew; Thomas P. Rabbage, president of the Laymen's League;

Edward T. Gushée, president of the National Guild of Churchmen; Oscar W. Ehrhorn, member-at-large; Robert S. Bloomer, member-at-large; and Capt. Earl Estabrook, Church Army.

Addressing the group, the Presiding Bishop stated:

"We are committed to a more personal, enthusiastic, and vital ministry, and I think that we can only accomplish that by giving our laity a sense of spiritual mission. We have failed to give our laity a sense of spiritual responsibility. As I understand it, in the discipleship of Christ every baptized person is a missionary of Christ. This means sharing the best we have with others. If we can only stir our lay people to this sense of personal mission then we can make a dent on the half of the people in this country that are not connected with any Church. I am encouraged. We are not moving rapidly, but I honestly think we are moving."

One of the reports was given in a panel discussion by Mr. Frank G. Atkinson, chairman, diocese of Newark. Laymen's work was started in Newark under the stimulation of the Presiding Bishop's Committee. The diocese has been so well-organized and has made such a contribution to the life of the diocese that it has become a model for dioceses that are in the process of organizing.

Fr. Lewis reported that 69 dioceses and missionary districts have some form of laymen's program at the present time. He stated that one objective of the committee must be to create a sense of team play between the clergy and the laity. He paid a compliment to the part that laymen have been playing and are playing in the Churchwide program of evangelism. In reporting the Men's Advent Corporate Communion, 1947, Fr. Lewis stated that, on the basis of reports thus far received, this Corporate Communion Service exceeded all others in interest and attendance. It was decided that in the future this service would be not only for men, but for men and boys.

A report of the Lay Readers' Sermon service brought forth the fact that over 1,500 sets of sermons are being mailed each month. Due to the increased cost of producing these sermons, plus the fact that it is the desire of the committee to furnish our overseas missionary districts with this service, it was voted that, beginning the first of March, the price of this service will be \$2 per year. Many compliments have been received regarding the value of this service to lay readers and the congregations they serve.

Those attending the meeting praised the facilities afforded by Seabury House. In speaking of this, Mr. Firestone said:

"At our meeting last year, Bishop Sherrill told us of his dream of a national home for the Episcopal Church. He acted with

dispatch and here we are at Seabury House for our annual meeting. This is a splendid step forward in the Church. I am sure we all agree, as we can sense it with ourselves, that other groups meeting here will get to know each other and will, in many ways, help to bring many fine things to the Church."

ORGANIZATIONS

CBS Holds Annual Requiem

The annual Requiem of the Confraternity of the Blessed Sacrament was celebrated this year at the Chapel of the Nativity, Philadelphia. Solemn Mass and Absolution was sung at 11 AM on Wednesday, January 14th.

The celebrant of the Mass was the Rev. John Schultz, chaplain of the Valley Forge Military Academy; the deacon, the Rev. Theodore Yardley of St. Clement's, Philadelphia; the sub-deacon, the Rev. C. Edgar Greene, rector of Trinity Church, Ambler, Pa. Mr. Francis Kent of St. Luke's, Germantown, Philadelphia, was the master of Ceremonies.

ROMAN CATHOLICS

Pope Outlines Conditions

Three conditions which must be met by lay governments if the Roman Catholic Church is to make an efficient contribution in defense of Christian civilization were cited by Pope Pius XII during an audience to Robert Despradel, who presented his credentials as the Dominican Republic's new Ambassador to the Vatican. The Pope described these conditions as:

- (1) "Freedom of movement in the field of education of youth.
- (2) "Financial means adequate to the formation of a clergy capable of caring for the spiritual needs of the faithful with a frank and broad apostolate.
- (3) "Material and spiritual conditions that favor the protection of the Christian family and the progressive education and training of selected laymen who will work with fellow citizens for their country's welfare."

"Through peaceful collaboration with their fellow citizens," Pope Pius asserted, "such selected laymen from the ranks of Catholic Action will learn how to make known the great truths and vital values of holy faith in behalf of the real welfare and orderly progress of their country."

Warning that a spiritual struggle is in progress, "on the outcome of which depends the future of mankind," the Pope declared that "Christ's Church is a competent teacher of those eternal rules which God imposed on creation," because "its range of action extends to all peoples of the earth," and it is "independent of all forms of government." [RNS]

Defeatism or Faith?

By Clark G. Kuebler, Ph.D.

President of Ripon College, Ripon, Wis.

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint (Isaiah 40:31).

WORLD WAR II and our subsequent search for lasting peace have forced us to admit what we Americans are prone to forget—that, in the last analysis, ideas and ideals are all important. It is an incontrovertible fact that what a man thinks and believes he is and does. How can we fail to recognize that long before our enemies constituted a military threat, they had certain ideas and ideals which made their machines of tyranny and aggression inevitable? And now we see more clearly every day that, even though no longer a military threat, those same ideas and ideals are not wholly dead. Indeed, if we would prevent their being revived, we must carry the fight from the battlefield to the arenas of the mind and the spirit.

In these post-war days our American ideas and ideals are being challenged as never before in this history of our republic. Are we prepared for an adequate defense? Do we know what we think and believe?

FREEDOM VS. TYRANNY

The basic struggle, of which the war was only another phase, is one between freedom and tyranny, or between totalitarianism and democracy. This struggle, as old as the memory of man, is fundamentally one of the mind and the spirit, a conflict between two opposing philosophies of life, one of them emancipating and the other enslaving. And they always will be set against one another because tyranny in any guise leaves only the tyrant free, while he himself, as Plato pointed out, is the slave of his own caprices even as other men are his slaves. The unpleasant discovery that this struggle continues on even after our military victory has shocked many of us; and it has made some of us defeatist. How can we carry through to final victory? Is that victory assured?

As has been said, totalitarianism is not new. Regardless of when and where it has appeared and what guise it has worn, it has always been built upon two postulates. The first is the belief that reason is to be found in only a few, or in one man who heads the State. Under all totalitarian governments, the people are given no opportunity for critical thinking; indeed, they must make blind submission to an official, doctrinaire ideol-

ogy. Our republic was built on a diametrically opposite belief: that every man is capable of reasoning ultimately to the truth; and that, because he has the ability to reason, he has a right to share in the working out of his destiny. If we should surrender our reasoning power to one man or to a small group, at that moment we would exchange freedom for slavery.

The second postulate on which totalitarianism has always rested is this: That an individual has his value only in terms

¶ This address was given by Dr. Kuebler at the Washington Cathedral at a service attended by more than 500 members of Congress, their families and staffs, on January 11th. In addition, more than 500 others attended the service, asking divine guidance for our lawmakers in these critical times.

of the State and has no worth himself. Democratic society, on the other hand, is built on the belief that every human being is of infinite value, a value which transcends government or social structure. For precisely that reason our republic was founded on the strong conviction that it is the function of government to serve the individual and society and not vice versa. It is that idea, particularly, which is being challenged by so many who would make government an end in itself and the State all powerful. To preserve our belief in the supreme worth of the individual we must keep alive the core of belief out of which it grew, i.e., the Judaeo-Christian tradition; both Jews and Christians believe that man has a dignity independent of any State because he was made "in the image of God." And the Christianity which built this great cathedral teaches us that God sets such a high value upon man that "He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." If our synagogues, temples, and churches were to be destroyed, our freedom would have lost its final bulwark of defense! That truth the totalitarians of the modern world have made clear by their deliberate attack upon synagogue and church as their most formidable foe.

Unfortunately, we have been all too inclined in the past three decades either to give mere lip service to these ideas and ideals on which our civilization was built, or to consider them not too important, or, in some instances, actually to sneer at them as out-moded and false.

For roughly a hundred years, until

World War I, the Western World was smug and self-confident, assuming that, because of our great scientific and technological achievements, progress was automatic. In that period man put himself at the center of the universe saying, "Glory to Man in the Highest for Man is master of things." When the first war ended disappointingly in rumors of wars to come, in the spread of barbarous, totalitarian governments, in the growth of hatreds between nations, races and classes, the pendulum swung to the opposite extreme, to an equally blind pessimism or cynicism. Typical of the negativism which prevailed between the two wars is the cryptic remark of Theodore Dreiser: "I can make no comment on my work or life that holds either interest or import for me. Nor can I imagine any explanation or interpretation of any life, my own included, that would be either true, or important if true. Life is to me too much of a welter and play of inscrutable forces to permit, in my case at least, any significant comment. I catch no meaning from all I have seen, and pass, quite as I came, confused and dismayed."

POSITIVE BELIEF

But during the last war the pendulum began to swing away from negativism to an honest search for meaning and purpose, toward a positive belief. Indeed, the following words of the prophet Amos are a most apt description of that almost pathetic eagerness for something to cling to: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

Illustrative is the statement of Sir Philip Gibbs: "Already many minds are aghast at the disorder, and see no hope for humanity except in a revival of faith and a return to Judaeo-Christian ethics." Indeed to read the significant writings of the last five years is to see a growing awareness that the one possibility for a just social order and a lasting peace is to be found in terms of the Christian ethic. But mere moralizing, at best, is not enough; it cannot stand up against a burning faith, even when that faith is an evil and a perverted one. In fact, it will be as ineffectual as an umbrella in a tornado! That was demonstrated in Nazi Germany.

To put it succinctly, the Christian ethic will have reality and vitality only as a product of the Christian religion. The ethics of Jesus, when divorced from a gospel of salvation through the Cross,

may move us for a day, but they soon become meaningless apart from God. The first point of a seven-point declaration signed by Roman Catholic, Anglican, Orthodox, Protestant, and Jewish leaders is a fundamental truth: "The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states, and international society are subject to the sovereignty of God and to the moral law which comes from God."

Note the order. First, the Divine Person and then His Law; relationship to God is more than legalism. And the process of creating a just social order and a lasting peace involves more than working out proper legislation, important though that is; indeed, it is a matter of redeeming mankind from sin or alienation from God. Apart from God, man has no hope.

The Faith itself, then, is the answer to our searching. No longer can we hold to the specious logic of pseudo-liberalism that it does not matter what men believe. What a man thinks and believes, he is and he does!

When we allow ourselves to be natural, we sense a great, transcendental power in the universe, an ineffable mystery, with which we must be in harmony if we would be happy and at peace. In other words, we reach up and out for God.

But not only do we reach out for God; God reaches out constantly to reveal Himself to us; in fact, the whole of early history is the record of the self-revelation of God to man, a revelation which culminated in the coming of our Lord Jesus Christ. That all important event we celebrated recently in the Feast of the Nativity, Christmas.

Sometimes modern religion has concentrated so much on the voluntary self-humiliation of Jesus that we have remembered only the self-humiliation and have forgotten what is most significant: that it was God who humbled Himself! We must not lose sight of the authentic majesty, the awe-striking authority of Jesus who is called the Christ; indeed, the word Christ means in Greek the Anointed or the Monarch. Although humble, gentle, and forgiving, our Blessed Lord never minimized His claims for Himself, the most extravagant the world has ever heard: "I and the Father are one . . . Whosoever hath seen Me hath seen the Father . . . Heaven and earth shall pass away, but my words shall never pass away . . . I am the Way, the Truth, and the Life . . . before Abraham was, I am . . ."

STRENGTH RENEWED

If we minimize that teaching, we make our Lord merely a pale Nazarene prophet, a good man whose life ended in frustration and defeat; and our religion becomes sheer sentimentalism, politeness

toward possibilities, a formulary on Sunday and a fiction the rest of the week. Such emasculated Christianity would never have called forth the allegiance of great men and women, changed the course of civilization, and converted nations.

Here and there one comes upon an alarming defeatism, a lack of faith in the cause of our great republic. If we will have faith in God as He is revealed in His Son, if we will obey His Law, if we will love and worship Him, we need have no fear, as our forefathers had no fear. Our hearts and our minds will be lifted up, we will stoop to lift others, to

help those who are down, to change the conditions of the depressed, to achieve understanding among nations, to deny despair, and to keep blazing the light of hope. If we will build our cause on that foundation, our cause will be just and we will have no fear, for God Himself will be our leader. In the difficult days which lie ahead, let us keep constantly in mind one of the greatest and most appropriate of all of the texts in the Bible: "But they that wait upon the Lord shall renew their strength." If you and I will only have faith in Him, we, too, shall renew our strength, and we will know no defeatism!

"THE BURDEN OF THEM IS INTOLERABLE . . ."

HERE where we kneel to speak the words that seem
To echo awesomely, at variance
With murmurings where waxy candles gleam
Palely and pure in a symbolic trance,
We pause — repeat in wonderment the phrase:
"Intolerable . . ." What burden is so grim,
What sin so grievous haunts our tolerant days,
Thrusting between our personal prayers and Him?
What treachery is ours; how great the wrongs
Not even to the tabernacle told?
This social sin we lay where it belongs
Within betraying minds. Not till we hold
Each wasted body close against our breast;
Not till the mouth of wordless agony
Against our own compassionate mouth is pressed
And our tears mingle with all tears that be,
Can we be whole. We cannot bless — be blessed —
Until some burning vision lead us where
The lost, the shattered and the dispossessed
Wait in the shadows for our costing prayer.
Wait; desperate dupes of sins that all along
Fed on our sick intent — our withered will;
Shaped by the incarnation of past wrong,
Past shame and passion, unregenerate still.
When we, confessing, weigh each awful word,
He will (the Crucified) absolve. He knows
When at long last the piteous cry is heard
And Love runs forth, it is Himself who goes;
It is Himself, but (paradox divine!)
Our hands must break the Bread — must pour the Wine.

LOUISA BOYD GILE.

The Lay Executive and the Church School

By Morton O. Nace

LAST week's article, "Presenting the Lay Executive," gave information on the work and program of a full time lay worker in parishes, dealing primarily with business management and finances. Based upon actual experience and work, this article will deal with the same person as the educational secretary or supervisor of a Church school, along with his duties as the executive secretary and the assistant treasurer of a parish.

Again, in order for one to be able to qualify in this type of work, it is paramount that one receive training in this field of Church work. It is necessary, therefore, that at a training school or center the Church school worker have courses or training in curriculum, organization, and methods. A course in child psychology will be helpful. It is assumed that other courses taken at this center would include at least outline courses on the Bible, Prayer Book, and Church teaching. With that background and foundation, a well-informed Churchman would be able to take over the supervision of a normal Church school and do a good job.

The executive is an ideal person for this additional work because of his contact with all that has to do with Church schools: publishing houses, accounts, personnel of the parish for teachers and officers, available time and equipment to use for this work, and the general knowledge of all that goes on within the parish, diocese, and National Church. The whole thought, work, and knowledge of the Church is at his finger tips. So much of the work dovetails right into the normal activities of a parish office and parish house that it makes a "natural" for the interested and well-informed executive.

In most schools there is much left undone because of the lack of the proper person to assume the various responsibilities involved. While many will have to be called in to assist, it is the executive who keeps the ball rolling and sees to it that all things necessary are done, and done correctly.

In a normal Church school, the foremost problem is to have adequate teachers and officers. With the executive in close touch with the Woman's Auxiliary, men's club, young people, and the parish generally, there is little or no difficulty in properly staffing a Church school. By properly staffing I mean men teachers for boys above the third grade. I was told this could not be done in our parish. It was, and right now we have men teachers in reserve! Every office is

filled and many can be called upon the minute we need them. With this situation one never has to ask for volunteers. The executive, too, is a valuable teacher.

The question of curriculum is perhaps the next most important matter. The supervisor, who is also the executive, has the time or can take the time to attend meetings on curriculum and study the various courses offered for the whole Church. After fifteen years of this sort of study we have adopted a course for the entire school that meets our needs most satisfactorily: the "St. James Lesson Series." (This series, incidentally, was adopted by the diocesan department of Christian education as the most suitable course, and is used by a large majority of the congregations in our diocese.) This ability to study, plan, and execute the curriculum, which the average rector does not have time nor should be expected to have the time to carry on properly, is an important task in the Church.

Special events and activities of a Church school are quite important to the maintenance of enthusiasm and interest of the pupils and staff members. While these will vary greatly in congregations, some are perhaps a common problem to all. We might include in this category the Fall Rally Day; the Christmas observances and entertainments, which involve considerable planning and work; the Church school Lenten serv-

ices and work; the Easter festival or observance; annual and special awards; Promotion Sunday; and the running of the school throughout the summer. All of these things require careful and thoughtful preparation and work. The executive can see to it that these events take place on schedule and with intelligent supervision.

Most Church schools close during the summer. In my opinion, this is the classic stupidity of the Church. We teach and train our children that God is not important during the summer months. Consequently, we have poorly informed and poorly trained congregations because of this summer slump. Again, we lose pupils to other Church schools. And what about those who are unable to go away during the summer? We just let them down during these months. The supervisor-executive sees to it that this unfortunate situation does not exist in his parish. Church school every summer, every Sunday, with a special summer plan to give the staff members a rest.

The supervisor-executive of a parish will see that the Church school is 100 per cent better because of his knowledge, ability, and time to give to this important phase of our educational system. Poor Church schools make for poor churchmen. The hope of the Church is our youth and they deserve good Church schools.

RECRUCIFIED

THE Cross; does it from Calvary's slope
Still speak of man's eternal hope?
Today so many crosses spring
From earth, it seems a little thing.

Must He then climb again the hill;
Again stretch out His arms and still
Bear in His flesh, recrucified,
Fresh wounds for those for whom He died?

Christian and Pagan, Jew and Greek,
Alike unknowing what we seek,
Yet yearning for those healing hands;
Remember all our Holy Lands . . .

Remember — as the creeping tide
Spreads through the fairest country-side.
Alone one Cross that tide can stem;
Alone, rebuild Jerusalem.

LOUISEA BOYD GILE.

The Marshall Plan

ON June 5, 1947, in an address at Harvard, Secretary of State George C. Marshall promised American help to the nations of Europe if they would take the initiative in a recovery program to help themselves and each other more effectively. American assistance, he promised, would be designed to provide "a cure and not a mere palliative" for the European economic crisis.

Mr. Marshall's proposal was statesmanlike and sound. It brought new hope to millions, and revived for a time the rapidly fading vision of One World. Many European nations hastened to accept the challenge, and a pan-European Conference met in Paris to survey the situation and to draw up a European recovery program.

Then the first blow fell. Although Mr. Marshall made it clear that his proposal was addressed to *all* the countries of Europe, Soviet Russia not only declined to participate but openly attacked the plan, and dissuaded the Eastern European countries under its influence from taking part in the Paris conference. Some countries which had actually accepted were forced by Russian pressure to withdraw their acceptances. Thus at the outset the Marshall Plan perforce was reduced to a plan for the recovery of Western Europe only. Subsequently the Soviet Union has done everything possible to label it as an anti-Russian policy, despite the fact that Russia itself was not only invited but urged to participate in it.

Now the Marshall Plan, under the name of the European Recovery Program, is before Congress. Sixteen European nations, participating in the Paris conference, have drawn up their own recovery program and have set production targets for themselves for a four-year period. They have indicated the American help that they believe necessary to achieve the goal of industrial recovery. The American State Department, aided by experts and proceeding in accordance with the bi-partisan foreign policy, have analyzed their report, and have embodied the American part of the program in legislation containing an appropriation of \$6.8 billion for the first fifteen months of the four-year program. The President has put the program before Congress and has asked that the first phase of it be enacted by April 1st, with appropriations for later phases to be considered on an annual basis. The original proposal of a total appropriation of \$17 billion has been dropped, so that this Congress will not have to bind its successors to details of the program.

But the Marshall Plan is now having hard sledding. The attack originally launched by Soviet Russia has been taken up in this country by groups and individuals ranging all the way from the radical-

ism of Henry Wallace to the reactionary conservatism of Senator Taft. Strange bedfellows indeed are those who oppose the Economic Recovery Program, or who would modify it by attaching impossible conditions or by watering it down to the point where it becomes a mere relief plan rather than a recovery program. Nevertheless there is grave danger that these divergent interests and diverse individuals will succeed in wrecking the Marshall Plan. If so, they will dash the hopes of European believers in democracy and play into the hands of the Communists, whose interest is not in promoting European recovery but in accelerating the degeneration of the Western nations into chaos, the medium in which alone Communism of the Soviet variety can thrive.

THE ways and means of the European Recovery Program are necessarily political and economic. As to the details they may well be widespread and legitimate differences of opinion. But from a Christian standpoint, we believe that its basic principles demand our strong approval and whole-hearted support. We agree with those who see in the underlying motives of the Marshall Plan one of history's most momentous affirmations of faith in the curative power of freedom and in the creative capacity of free men. Certainly it is in harmony with the scriptural admonition, "Bear ye one another's burdens." And there is increasing evidence that the bearing of one another's burdens is not a pious platitude in this modern world, but a primary condition of survival.

The European Recovery Program is the most important issue before the American people at the present time; an issue so important that its settlement will largely determine the shape of things for many years to come. For the alternative to European recovery is European collapse; and European collapse may well mean that within a few short years the United States will stand virtually alone against a world dominated by an alien and irreconcilable philosophy, backed by the immense power of an unscrupulous and hostile totalitarianism. How long could the uncertain peace of the world continue on that basis?

But it is love, not fear, that should be our motivating force in this crisis. Only Christianity can supply this motivating power, and make the European Recovery Program a genuine expression of human brotherhood. The Christian forces of America have, within the next few weeks and months, an unprecedented opportunity to make their influence felt for genuine peace and world security. Church action and the influence of men and women guided by Christian principles may well be decisive, not as to the political details of the Marshall Plan, but as to

the spirit in which it is shaped and carried out.

The heart of the Marshall Plan is that America shall help Europe to help herself. The program is a strategic measure designed to break the vicious circle that is ruining Europe — a circle in which half-starved men are too hungry to mine the coal that will provide the means to start the wheels of industry and provide the implements of agriculture, to provide the food and goods to give them the strength and ability to help themselves toward economic recovery. The enemy is neither a group of nations nor an economic theory; the enemy is cold and hunger and the ruin and devastation that are the direct result of the world's most destructive war. Indeed the program cannot fully succeed if it is used as an instrument of economic warfare, for it depends for its ultimate success upon the restoration of trade throughout the world, including trade with Eastern Europe. Insofar as it is successful, it must penetrate the iron curtain, and lead to normal competition between nations, instead of further barriers.

We have no hesitation in pleading for the support of the Marshall Plan on Christian principles. It seems clear to us that, while the details of the Economic Recovery Program are economic and political, its motives and objectives are essentially moral and spiritual. For that reason, consideration of the program both within Congress and without should be on a non-partisan basis, and should transcend self-interest and narrow nationalism. If it is too much to hope that the average Congressman will cast his vote on such a high plane, surely it is not too much to hope that Christian organizations and individuals will make it clear to them that there are vital moral issues involved, and that these as well as the material considerations should be a determining factor.

HOW can Christian people make their influence felt at this crucial time, so that decisions made by Congress and the American public may be reached in the light of Christian conviction, and not merely in an atmosphere of partisan politics, always greatest in a Presidential year?

The Federal Council of Churches has a program of action which will, we hope, be effective in bringing the moral and spiritual aspects of the Marshall Plan to the attention of Christian people and of the public. These plans, still in the formative stage, contemplate a series of local and state "assemblies," at which the program will be explained and its importance from a religious and moral standpoint stressed. These assemblies will send representatives to a great national assembly to be held in Washington, to focus the attention of the entire nation on the fact that the European Recovery Program must be not only nor even primarily a material program, but an investment in the world's spiritual resources and a practical contribution to the healing of the nations through the fruitful employment of the creative will and spirit

of free peoples. This is essentially a Christian viewpoint, and the Federal Council is fully justified in providing the means of making it articulate. We hope that these assemblies will be successful, and we urge our Churchpeople to participate in them.

Our own House of Bishops has given us leadership by endorsing the Marshall Plan and by calling upon Americans to consider these problems in a spirit of love and Christian charity, divorced from war hysteria and the atmosphere of fear. Dioceses and parishes might well follow this leadership of our Fathers in God, by adopting appropriate resolutions and by carrying out programs of education and social action.

Specifically, we should like to see every diocese that has a convention this winter or spring adopt a resolution in favor of the Marshall Plan, not as a political measure but as the embodiment of a moral principle. Convocations, deaneries, parishes, and local groups may well do the same. All such resolutions should be as widely publicized as possible, and should be specifically brought to the attention of senators and members of Congress.

And we think that dioceses and local Church groups might well appoint committees to make clear to Churchpeople and to the public the moral and spiritual implications of the European Recovery Program. These might promote mass meetings, study groups, and other educational activities.

As to individual action, there is that old (and effective) American institution, the letter or telegram to your representatives in the Senate and the House of Representatives. This is a legitimate way of expressing your views, and it would be a good thing for members of Congress to receive such messages motivated by Christian considerations, rather than by partisanship and special interests.

We do not propose these practical measures in order to put across a political program. We are unconcerned with the details of administration and indifferent to the question as to whether Republicans or Democrats, liberals or conservatives, New Dealers or old-liners, get the blame or the credit for action or inaction, or what effect it may have on the elections next November. In the long run, if we are not ready to bear one another's burdens on a world-wide scale, it won't matter how the votes come out next fall, for we shall have sealed the doom of our civilization.

Underlying and undergirding all of these activities should be the power of Christian prayer. This is the "secret weapon" of the Christian armory, the potent force that is available to every one of us. The Book of Common Prayer is quite candid on the subject of praying for the guidance of men in public life, and for the peace and welfare of the world. The prayer for Congress should be used at every Church service; those for our nation, for peace, for the family of nations, and for justice are equally appropriate. The Holy Communion might well be offered

with the special intention that our country make a right judgment in this crucial matter, and that whatever we do may be done in the spirit of Christian humility, brotherhood, and love. Private and personal prayers should reinforce our public ones—prayers that our country may act not through arrogance or selfishness or fear, but through love and self-sacrifice, as we exercise the world leadership that circumstances have forced upon us.

Selfishness and short-sightedness must not be permitted to prevail, as our country settles this problem.

Without the far-sighted vision that can come only from a fundamentally religious view of the problem, the objective of recovery and self-help will be lost in a program of half-hearted and ineffective relief, which may be worse than nothing. With this vision, and the Christian statesmanship necessary to make it effective, the European Recovery Program may well be the turning point that will reorient the world toward peace and away from the threat of a new World War. Surely such an objective is in keeping with the constructive peace strategy for which the Christian Church must stand, if it is to be true to the teaching and example of her Lord.

Suggestions for Lambeth

OUR British contemporary, the *Church Times*, takes THE LIVING CHURCH mildly to task for our contention that the American House of Bishops was competent to act upon the petition of the Philippine Independent Church at once, without reference to the Lambeth Conference. But apparently the *Church Times* was not clear as to the nature of that petition, for it goes on to say: "We believe that no question of reunion, however localized, should be settled without reference to a body representing the whole Anglican communion."

The petition of the Philippine Independent Church, which was favorably acted upon by our House of Bishops, was not a "question of reunion." It was a request for bestowal of the Apostolic Succession upon a ministry that was admittedly irregular. We hope that this may ultimately lead to intercommunion or to some form of organic federation, but the immediate question at issue was a preliminary one, which the House of Bishops rightly judged to be entirely within its own competence. The way has now been opened to provide the Philippine Independent Church with the apostolic ministry; and when this has been done we hope that further proposals for intercommunion may be prepared, perhaps in time for submission to the Lambeth Conference this summer.

But the *Church Times* makes another point that is of great importance. "It is high time," says our distinguished contemporary, "that a body representing all regions of the Anglican communion be established for dealing with such practical projects of reunion. Such a body might well be set up at Lambeth."

This is in line with the suggestion we made more than a year ago, that the Lambeth Conference set up a Standing Commission on Christian Unity. Such a commission should study all reunion schemes in which any Anglican Church might be engaged, and advise the legislative bodies of the several Churches in regard to them. We believe that this commission should consist not only of the best talent of the bishops of the Anglican communion, but should be provided with clerical and lay assessors, and should be competent to appoint special committees for investigation or study of any specific proposals. It should meet at least once a year, preferably under the chairmanship of the Archbishop of Canterbury, and its expenses should be defrayed by the several national Anglican Churches.

When we made this suggestion originally, we were told by various bishops that it was impossible, because the Lambeth Conference never had any standing or interim commissions. Our reply to that is that new conditions demand new methods, and if Lambeth has no precedent for such a commission, it should blaze a new trail and establish new precedents. We are glad to know that the *Church Times* feels the same way, and we hope that our Fathers in God will not hesitate to take direct and vigorous action in this important matter, with or without precedents.

A Notable Missionary

WHEN the ranking bishop of a national Church resigns his see and becomes a missionary bishop in a remote area, that's news. And that is exactly what has been done by the Most Rev. Walter Robert Adams, D.D., Archbishop of Kootenay and (until the recent election of Archbishop Kingston) Acting Primate of the Church of England in Canada, who has resigned to become Bishop of the Yukon.

Bishop Adams, the senior Bishop of the Canadian Church, has been a missionary from the early days of the century, when he came out from England to work in the scattered parishes of the Canadian prairies. From 1925 to 1934 he was bishop of the missionary diocese of Cariboo, in the northern part of British Columbia, and then was translated to Kootenay, becoming Archbishop and Metropolitan of British Columbia in 1942. But now, nearing retiring age, he has decided to devote the remaining years of his life to missionary work in the Far North.

The diocese of the Yukon contains 200,000 square miles, largely above the Arctic Circle. Over half of the scattered population of 4,100 Indians, Eskimos, and trappers, are members of the Anglican Church. There are only about eleven clergy to serve thirteen missions and several Indian schools and hospitals. The Alaska Highway is included in the diocese, but most of the Bishop's traveling will be by plane.

Bishop Adams' example is a notable and inspiring one. We wish him every success in the new work he is undertaking.

"Refreshments Will Be Served"

Or Is the "Cafeteria Approach" to Youth Work the Wrong One?

By the Rev. Gordon E. Gillett

- Director of Youth Work in the diocese of Long Island

THE technique of the Church's work with young people for the most part is bait. The goal is numbers. Somehow the bait doesn't seem to attract them and therefore the goal is not realized in most of our parishes.

The theme of this article, evolved out of ten years' experience of youth work, is that the method and the goal are both wrong and that they will not work.

Why is the method wrong? Because, fundamentally, young people are honest and they do not like being tricked. The usual approach of the clergyman desiring to form a young people's group in the parish is to send out invitations to all the young people on his mailing list within a certain age group. The notice tells them that he is calling together a group on a particular Sunday night to talk over plans for the formation of a young people's society. The notice always says, "Refreshments will be served, and there will be dancing and games. Come and have a good time and bring your friends!" When the appointed night arrives he meets the director of youth work in the diocese (if there be one), who has been asked to come over to talk to the young people "briefly" about forming an organization. The youth director is met at the door by the rector, who says, "Now, Father, please bear in mind that this is the first meeting of this group, and we don't want to scare them away. Please soft pedal the religious and study angle of this thing. We'll have to start out making this group a social group, and as it becomes established and grows later on I hope we can get them to put in a bit of a study program and perhaps some worship and service." If the youth director is "soft," he submits and goes into the meeting and gives a humorous hoopla talk, in which he emphasizes the good times the young people will have every Sunday night at the parish house of St. Jude's. There will be good speakers on atomic energy, a sports columnist, a radio announcer, and, of course, there'll be dancing, wonderful game nights, and super refreshments! He tells them to go out and get their friends to come, telling them the good times planned. Be sure to get attractive posters printed, and advertise!

So, the goal of the rector (which is a full and buzzing parish house) is realized. He is sure that fullness of the Church will be cared for if only the

parish house is filled. This wonderful bulging of the parish house goes on for six weeks, six months, maybe eight months, and then suddenly he finds that the parish house is not full every Sunday night. In fact, there are only a few of the more determined young people there. Why? The programs of recreation have been good. Lots of money has been spent. Why has the young peoples group folded up? There are several reasons. First, the young people have found more attractive speakers elsewhere. Second, better entertainment is provided in the local juke box joints and at private parties. Third, the local "greasy spoon" has better hamburgers and double malteds. Fourth, there has developed, at least unconsciously, in the minds of the young people the knowledge that they have been tricked. They know what the Church's real business is supposed to be, and instead of being honest about it the Church has tried to sell them a bill of goods which is not her own product, but upon which she has dishonestly put her own labels.

Of course, if the youth director at that first meeting has been a man of conviction, he has disregarded the rector's admonition and gives the young people assembled a picture of their real function. However, after he has finished speaking, the rector gets up and says, "We hope someday we may be able to measure up to what Father So-and-So has just said, but I fear we aren't ready for that yet. I suggest you plan a dance."

Maybe this is not a fair picture, but I'm afraid it is not very far from the truth.

Really, it's about time the Church stopped playing around with religion. For years we've been going off like a shotgun filled with pellets of sweetness and light, hitting a lot of people but never wounding anyone very deeply. Just as long as we continue with this practice our churches will remain one-quarter filled and our young people will drift away from us after or during their adolescent years.

Is there another approach with young people which will produce more lasting results? Yes, there is, but we'll have to change our method and abolish the American goal of numbers.

If you want to form a young people's group call together your young people at the parish hall and say something like the following to them:

"If you do some serious thinking about it, I am sure that you will agree with me that the Christian Church is not making very much of an impact upon our contemporary world. The people in Washington do not pay very much attention to what the Church thinks or believes. The representatives of the United Nations do not take into account in their deliberations the fundamental teachings of Jesus Christ. The representatives of capital and labor have little regard for Church pronouncements.

"The fundamental reason for this is that we, who call ourselves Christians, really know very little about our religion. We cannot speak intelligently about it, and therefore, we do not speak at all. The Christian religion really does have something to offer to our contemporary world. It has the necessary medicine to save this world from destruction, but our Lord is dependent upon us, His followers, to give the world the medicine and we just do not have sufficient knowledge to give it.

"Unless we equip ourselves to give the world the needed medicine, we and our children will be the victims of a holocaust the equal of which this planet has never seen. Christianity is a cause. We are on a battle line. You and I are in the army of Christ the King, and we have a terrific job to do with a sense of urgency. It's an exciting and adventurous job—the most exciting you'll ever be faced with. The Church just hasn't the time to fool around. We have serious business to do. Are you young people willing to accept the challenge, to enlist in this warfare and equip yourselves to wage it? I dare you to join up!

"To those of you who are willing, let me say that there is hard work ahead. There is much studying to be done to equip us for the battle. There'll be times of relaxation. There will be dances, parties, eats, etc., for those things are valid parts of a training program in Christian fellowship and living. But these social times will be a result of the things we shall learn together. They'll be secondary and not our primary concern, because we must keep ever before us the chief task of the Church, which is to conquer the world for Christ.

"This is, the line a young peoples' group in this parish must follow. We are on the firing line in this community. You are a minority, but a very important

minority. We should adopt a four-point program of worship, study, service, and fellowship, and note the order of those four points. We should begin by carefully planning our meetings. We should open with a brief but well-planned period of worship. Then we'll care for our business in an orderly and speedy manner. Then we'll move on to a study period where we'll examine deeply the Christian teachings about God, Christ, man, the sacraments, etc. We should follow the outline of study in the National Youth Commission's booklet, *Plan I*, supplementing it where we can. We ought to spend at least a half to three-quarters of an hour on this at each meeting. Then we'll move on to ways to put this knowledge into service, and finally we'll close our meeting with a period of fun — yes, even dancing.

"Furthermore, if the group is really serious in its intent to be soldiers of Christ in this army of the front line trenches, we'll bind ourselves together under a discipline by adopting a rule of life. Maybe it will be the rule of life of the United Movement of the Church's Youth, or it may be the rule of the Servants of Christ the King. There will be no real progress in our campaign if we don't adopt a way of life and some regulations to our life, which is what a rule of life is."

Will it work? Well, at least you have thrown down an honest gauntlet. I believe that it will be picked up by a dozen, eight, maybe only six young people present at that meeting of maybe twenty-five, fifty, or a hundred. If only six young people accept the challenge and stay by for a year or two, at least there will be six young people in the parish who will know what the Church is about. I dare say, under our present schemes there are not even six adults in any parish who really know what the Church is about.

Furthermore, I feel certain that the group will grow — slowly maybe, but steadily. This small group really doing things, really in earnest, will attract others when others see that the Church means business.

A lot of work? Yes, for the rector or priest in charge it means a lot of work. On him, as the chief teacher of the parish, will fall the responsibility for seeing that there is real content in the programs, particularly the "study" programs. He will be called upon to present the material for study and discussions, and with young people with very little background this means hours of preparation.

If you can cure yourself of the disease of quantity and infect yourself with the virus of quality it's worth a trial. The old philosophy has failed miserably. We have nothing to lose and maybe much to gain by throwing it overboard and adopting a new one which is at least direct and honest!



HOLY INNOCENTS CHURCH, HOBOKEN, N. J.: The parish celebrated its 75th anniversary December 28th.

NEWARK

Hoboken Church Celebrates 75th Anniversary

The Church of the Holy Innocents, Hoboken, N. J., celebrated its 75th anniversary on Holy Innocents' Day, December 28th. Solemn High Mass was sung in the presence of Bishop Washburn of Newark. The celebrant was the rector, the Rev. Edward P. Hooper; the deacon, the Rev. Frank C. Morrell; the sub-deacon, Capt. Wilfred Hoatling, C.A. For the occasion, the Bishop wore the jeweled mitre, the gift of the Stevens family who were founders of the city of Hoboken.

WESTERN MICHIGAN

St. Paul's Burns

St. Paul's Church, St. Joseph, Mich., was destroyed by fire on January 6th. The fire was discovered at 3 AM by two policemen, but it was estimated that it had been burning for at least two hours, so that little of the building could be saved. What was not destroyed by the fire was flooded by water, and the damage was estimated at \$65,000. However, the parish records, which were kept in a cabinet in the church office, are intact. Insurance on the property is approximately \$54,000.

At the annual parish meeting on January 12th, the rector, the Rev. Canon A. Freeman Traverse, said:

"I am standing for an entirely new group of church buildings, so placed on the large plot of land which we possess as to show to best advantage both buildings and

property, with the church itself properly oriented.

"I recommend that for the making of our plans we have and use the best possible expert advice and opinion; that we make our program of building sufficiently forward-looking to provide for all possible needs of the future.

"In a word, I would build a much larger and much more beautiful edifice, so that we may better serve God, our community, our diocese, our national Church, and the Christian cause."

Services are temporarily being held in the Benton Harbor Methodist Peace Temple, whose pastor was one of the first of many to offer quarters for services to the congregation. A number of voluntary contributions have already been received, including \$100 from the First Church of Christ Scientist, Benton Harbor.

OREGON

Gifts Dedicated

An alms bason, given by the social group of Grace Memorial Church, Portland, Ore., as a memorial to the late Rev. George V. Van Waters, was dedicated by the Rev. John Richardson, rector, on Sunday, December 21st. Dr. Van Waters was the founder and first rector of Grace Church.

A liberty carillon, presented to the church as a Christmas gift by Mr. and Mrs. Dean Vincent, was dedicated and played for the first time at the Christmas Eve choral service.

A pageant depicting the beginning of religious work in the Oregon territory and messages by Dr. Henry Sloane Coffin of New York, will mark the annual convention and pastors' conference of

the Oregon Council of Churches to be held in Salem, Ore., February 9th, 10th, and 11th. Sessions will be opened on the evening of February 9th, with the centennial pageant under the direction of the campus religious council of Oregon State College.

In addition to the messages by Dr. Coffin on the convention's theme, "Christ's Call Today," other messages will be given by Dr. Jack Finegan of Berkeley, California, Dr. J. Quinter Miller of New York City, Bishop Barton of Eastern Oregon, [Roman Catholic] Bishop Francis J. McConnell of Portland, and John Edward Nelson of New York City.

Both laymen and women will participate in the general sessions and in conferences to be conducted on the subjects of worship, Christian education, evangelism and stewardship, civic issues, and world order.

New Headquarters for Diocese

Headquarters of the diocese of Oregon have been moved from the Morgan building in downtown Portland to 1234 N. W. 23d Ave., Portland 10, Ore., a house owned by Good Samaritan hospital. The house has been converted into offices and will be known as Diocesan House, according to Bishop Dagwell of Oregon. The Bishop said the move was made so that his headquarters will be "where rents are lower and where parking will not be a problem." He said that "downtown space, unless given at cut rates to Church organizations, is too costly for groups which depend upon contributions for their support."

CHICAGO

Increases Noted

When Bishop Conkling of Chicago visited St. David's Church, Glenview, Ill., on January 11th, to dedicate its new \$30,000 parish house and to institute the Rev. Charles B. Upson, Jr., as its first rector, it was the third such combined dedication-institution service in the diocese in the past three months. The other two missions that became parishes at the 1947 diocesan convention, St. John's, Naperville, and St. John's, Flossmoor, have also had their new buildings dedicated. The total cost of the three buildings is more than \$100,000. The Rev. E. Paul Parker was instituted as the first rector of the Naperville parish and the Rev. John E. G. Griffiths, as the first rector of St. John's, Flossmoor.

The Bishop's end of the year report to the December diocesan council meeting showed that during 1947 five missions became parishes, two new stations

were started, one mission has become self-supporting, three have provided quarters for a full-time priest, two missions have started building funds, and five have made major improvements to their properties.

UTAH

Three Windows Dedicated

A great Te Deum window and two memorial aisle windows recently installed in St. Paul's Church, Salt Lake City, Utah, were dedicated on Sunday, January 11th by Bishop Moulton, retired Bishop of Utah. Bishop Clark of Utah preached.

The Te Deum window was given by the people of the parish in honor of the courage and loyalty of the 155 members of the parish who served their country in World War II, and in memory of Clark Coates McCall, Jr., Charles Percy Thorne, and Edgar Arthur Wade, who died during the war.

The north aisle window, representing our Lord healing the blind man, is given in memory of Lowrie Augustus Bennett and his father and mother.

The south aisle window represents the lad with the barley loaves and fishes standing before our Lord who gives thanks and directs their distribution among the multitude. The window is a memorial to Lewis Stephen Besley, a vestryman of St. Paul's Church for 54 years.

The windows were designed and executed by the Charles J. Connick Associates.

WEST TEXAS

Student Conference Held

Forty-eight college students, all communicants of the diocese of West Texas, gave a part of their Christmas vacation to attend a conference on Christian vocations, held at Camp Capers, Waring, Texas, and led by Bishop Jones of West Texas. Three seminarians were also present, two from the Virginia Theological Seminary, Gordon Charlton and Robert Megee; and one from the Philadelphia Divinity School, Wilson Rowland. At the opening session Bishop Jones spoke on "Vocations within the Church." Miss Mary Louise Villaret, diocesan director of Christian education, then presented the many vocations within the Church open to women. Gordon Charlton told why he had chosen the ministry as his vocation, and gave a picture of life at his seminary.

Bishop Jones at the evening session, talked on the "Fundamentals of the Christian Faith," and then led a discussion on the subject. Sunday morning

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DIOCESAN

there was a celebration of Holy Communion and later the Bishop gave a talk on "Choosing a Vocation." The Rev. Paul Osborne, chairman for college work in the diocese, was present and assisted the Bishop.

PENNSYLVANIA

Bishop Remington

Marks Anniversary

Bishop Remington, Suffragan of Pennsylvania, observed the 30th anniversary of his consecration to the episcopate on Saturday, January 10th. Bishop Remington is the oldest active Bishop (in point of consecration) in the House of Bishops.

Bishop Remington was consecrated in St. Paul's Church, Minneapolis, Minn., in 1918 where he had been rector. He had completed 23 years as missionary Bishop of Eastern Oregon when he was elected Suffragan of Pennsylvania in June, 1945.

FOND DU LAC

Clergy Conference

The clergy of the diocese met with Bishop Sturtevant, Fond du Lac, for their annual conference early in December. These conferences, established by the Bishop some years ago, are becoming more and more effective in developing and strengthening a diocesan consciousness. Evangelism, and the most effective means of using the laymen's visitation in every parish and mission were given considerable thought and study. The clergy also discussed the advisability of certain standards of operation of the diocese, and their coöperation with the several departments of diocesan life.

KANSAS

Many Confirmations

On a recent visit to the Post Chapel at Ft. Leavenworth, Kans., Bishop Fennor of Kansas confirmed a large group presented by Chaplain (Major) Arthur H. Marsh. This is the third visit the Bishop has made to the Post Chapel for confirmation this year and Chaplain Marsh has presented a total of 70 Army Post people for confirmation. Ft. Leavenworth is the command and general staff school of the United States Army. During the war the term of the post-graduate course for officers at the school was of three months duration, but at the end of the war the term was lengthened to ten months.

The Post Chapel at Ft. Leavenworth was built in 1878 and presented to the post by the diocese of Kansas under the

leadership of its first Bishop, the Right Rev. Thomas Hubbard Vail. The inside of the nave is almost covered with memorial plaques which commemorate soldiers who have given their lives in the service of their country. Many of them bear the dates of the Southwest Indian wars.

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Youth Group, St. Paul's Church, Claremore, Okla.	10.00
D. M. P.	3.00
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Central Theological School, China

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Charlotte D. Morison	10.00
	\$1,112.00

Relief for Maine

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Dorothy Ward	25.00
John G. Bragaw	10.00
Rev. Alfred G. Miller	10.00
Gertrude Gates Ripley	10.00
Evening Branch, Woman's Auxiliary, St. John's Church, Norristown, Pa.	5.00
Alice M. Skinner	5.00
	\$205.00

Save the Children Federation

Previously acknowledged	\$4,463.27
Auxiliary of St. Luke's Church, Anchorage, Ky. (Finland)	16.00
Mrs. Hayward Wallis (France)	5.00
Caroline B. Cooke (France)	2.50
	\$4,486.77

Japanese Brotherhood of St. Andrew

Previously acknowledged	\$246.82
J. L. Billingslea	10.00
	\$256.82

ACU CYCLE OF PRAYER

January

25. Zion, Oconomowoc, Wis.
26. Holy Innocents', Racine, Wis.
27. Holy Trinity Cathedral, Port au Prince, Haiti
28. Grace Church, Elmira, N. Y.
29. Grace Church, Riverhead, L. I., N. Y.
30. Trinity, Bridgeport, Conn.
31. Christ Church, Media, Pa.

February

1. St. James', La Jolla, Calif.
2. St. Paul's, Fond du Lac, Wis.
3. Grace Church, Oak Park, Ill.

EDUCATIONAL

COLLEGES

Bishop Mallett Elected

Bishop Mallett of Northern Indiana was elected president of the board of trustees of Canterbury College, Danville, Ind., at a meeting on December 12th. The Bishop succeeds Bishop Kirchoffer of Indianapolis.

Dr. Edgar C. Cummings, president of the college, was voted full membership on the board of trustees at the same meeting.

SEMINARIES

Peace Panel Held at Berkeley

The first of a series of Seminary Conferences on Peace was held on December 11th at Berkeley Divinity School, New Haven, Conn., at the invitation of the Very Rev. Dr. Percy L. Urban, dean, and Alex Miller, president of the student body. After a sermon on "the New Pacifism," by the Rev. Sydney Temple, general secretary of the Episcopal Pacifist Fellowship, a panel discussion was under the chairmanship of the Rev. Nevin Sayre, president of the International Fellowship of Reconciliation.

The large majority of the students who participated were veterans of World War II, and knew the problems involved in war. Many expressed themselves as opposed to negative pacifism which seemed to emphasize passivity, rather than the making of peace on an international scale. The one conclusion reached was that Christian leaders could not be content to follow unthinkingly the "realistic" direction of force as the only answer, but must give practical expression to the Christian belief in the power of redemptive love for all mankind.

Further meetings of this kind, under the auspices of the EPF, are scheduled for the Episcopal Theological School, Cambridge, Mass.; the General Theological Seminary, New York City; Bexley Hall, Gambier, Ohio; and Seabury-Western Theological Seminary, Evanston, Ill.

CHURCH CALENDAR

January

- 25. Septuagesima
- 26. Conversion of St. Paul*

*Transferred from January 25th.

February

- 1. Septuagesima Sunday
- 2. Purification
- 8. Quinquagesima Sunday
- 11. Ash Wednesday
- 15. First Sunday in Lent
- 18. Ember Day
- 20. Ember Day

Lent Is Very Near

This year Lent comes so early that it can easily creep up on us and find us utterly unprepared for it. Prepare for Lent? Yea verily. Not even a Grade A Episcopalian can sincerely plunge himself quickly from the joys and festivities of Christmas and the Epiphany into the distinct sombreness which is the very spirit and key-note of Lent.

We, as Episcopalians, have made much of Lent, both vocally and on paper. We have set it up against the more frequent evangelization efforts of others, as OUR period of Evangelism, but we must confess that were it not for faithful and earnest priests and the usual scant dependable faithful among the laity, our Lent would die a miserable death, and as we have previously pointed out, it MAY become a hollow mockery of name only, unless we who profess the Anglican Faith LIVE by it. We have also pointed out previously the great wisdom of The Church in her plan of spiritual diet for Her ad-

herents, as set forth in The Kalendar. She is not niggardly in Her spread of joyous periods, but she wisely intersperses them with periods of fasting and abstinence, a plan which we could use wisely for merely our bodies, generally speaking.

And so Lent is hard upon us again. Let's begin to turn our hearts toward quieter moods, more careful and restricted diets of food and pleasure, more contemplation of "Jesus and His Love," more earnest prayer to Him, more determination to bring someone to Holy Confirmation, and a definite purpose to live and work and worship in such a contemplative mood for those forty days that we will approach more worthily the unspeakably joyous Feast of Eastertide with a hunger which will be both natural and satisfying, for it will be after the heart and mind of Mother Church, which is The Body of Christ.

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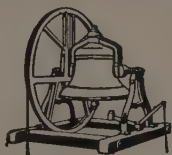
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—THE REV. CARROLL E. SIMCOX, EDITOR—

Philo Made Accessible

PHILO: FOUNDATIONS OF RELIGIOUS PHILOSOPHY IN JUDAISM, CHRISTIANITY, AND ISLAM. By Harry Austryn Wolfson. Cambridge: Harvard University Press, 19747. Two volumes. \$10.

All students of the philosophy of religion recognize the centrality of the influence of Philo of Alexandria, not only upon Judaism but upon Christian philosophy as well. But there are difficulties in the way of getting knowledge and understanding of Philo's philosophy. He is a peculiarly inaccessible thinker, despite the large corpus of his extant writings. These are diffusive and discursive rather than systematic; his terminology is vague and shifting. The real mastery of Philo would be the work of a lifetime for most of us, and of course we don't feel that we can spare a lifetime for this one particular achievement.

Hitherto our only alternative has been to leave the great Alexandrian severely alone, or depend upon encyclopedia articles for any information about him we have had to get. Professor Wolfson has now provided us with another alternative in this magnificent *Summa Philonis*, and it is a work of which every serious student of religious philosophy will avail himself with gratitude and delight and endless profit.

The work of Philo is among the indispensable prolegomena to all the great theological systems of later Jewish and Christian thinkers: Augustine, Aquinas, Calvin, Spinoza—all of them. Of course you can be a good Christian without mastering any of these systems; but you can't master any of these systems without a fair knowledge of Philo. Professor Wolfson's work is an invaluable enabling act toward that end. C.E.S.

On Sickness of Mind

BUT—MAYBE YOU'RE NOT CRAZY: An Introduction to Psychiatry. By Raimundo de Ovies. New York: Tupper and Love, 1947. Pp. 236. \$3.

The title of this book is unfortunate, because misleading; and the comical picture on the cover of a loony cutting out paper dolls practically guarantees that any casual inspector of the book will misapprehend its nature and purpose completely. You are encouraged by these tokens (title and picture) to believe that this is another of those hilarious take-offs on psychiatry, like Mr. Thurber's *Let Your Mind Alone!*

Actually, this is a splendid manual on

the fundamentals of psychotherapy, written by a priest who has ministered, with wonderful effectiveness, to the mentally sick. In this book Dr. de Ovies shares with us the fruits of his experience and knowledge, and all of us who have to deal with the frailties of the *psyche*—in ourselves and in others—must be grateful to him for the guidance, encouragement, and healthy warnings, he gives us here. Psychiatry is still a woefully inexact "science," if science it may properly be called, and perhaps it will ever be so. But there are some things we know about how people "get that way," whether "that way" is a complex or an inhibition or a neurosis; and we know some things about how people can be cured of their mental distresses. This book is a manual, rather than a definitive treatment, of these problems. It will be tremendously helpful to the clergy and others who read it.

C. E. S.

Evangelism and Missions

COMMITTED UNTO US. By Willis Lamott. New York: Friendship Press, 1947. Pp. 247. Cloth \$1.50; paper, \$1.

GREAT IS THE COMPANY. By Violet Wood. New York: Friendship Press, 1947. Pp. 169. 75 cents.

These two small books, published last spring, found their way almost immediately into the pamphlet "Design For Action," brought out as an aid in program planning for the Woman's Auxiliary. Both are indeed pertinent to the subject (evangelism), which now engages the attention of the entire Church. Plans and procedures for leaders of study classes will be found in *How To Use "Great Is The Company,"* by John L. Lobingier, and there is a similar guide for *Committed Unto Us*, (by Margaret B. Cobb, 35 cents), though the book itself is well indexed. But let not the textbook character of either of these little volumes deter any would-be seeker after evangelistic inspiration.

Dr. Lamott, now director of the Department of Missionary Education of the Presbyterian Church, has himself been a missionary and is known as the author of a number of other mission study books. The avowed purpose of this book, "to study the evangelistic impulse, the heart of the Christian mission—to illustrate its working in the past and to forecast its place in the age opening before us" seemed an impossible assignment to Dr. Lamott, but a glance at the titles for each of the five parts into which the book is divided, the more provocative

chapter headings, and many chapter subdivisions, indicates how ably Dr. LaMott has covered his vast subject. These divisions and subdivisions enhance the usability of the book without subtracting in the least from its general readability.

Far more moving, however, are the stories in Violet Wood's *Great Is the Company*. Violet Wood (Mrs. Louis C. Knorr) was for three years on the staff of the missionary education movement. But since 1940, save for a year and a half's war service connected with the YWCA, she has devoted her time to writing. In college she majored in journalism, which may or may not account for the fine dramatic flavor of her stories. Quite conceivably the drama is inherent in the lives of the men and women who have given the Bible to the peoples of the world. In the face of such inspiring reading it would be quibbling to note that the author speaks of the "appointment" of an Episcopal bishop. Rather let us give thanks that some of our communion are numbered in that great company who have "translated into life as well as into the many languages of the earth" the eternal truths of the Book of books.

ELIZABETH ECKEL.

"With Due Allowances"

THE EPISTLES AS I KNOW THEM. By Winfrid Herbst, SDS. New York: Benziger Brothers, Inc., 1947. Pp. 251. \$4.75.

If the Anglican reader of this book by a Roman monk can read it "with due allowances" he will find a great deal of

substantial value. Fr. Herbst's purpose is to explain, line upon line, the contents of the liturgical Epistles. His exegesis is conservative, but not hide-bound. His explanation of Biblical metaphors with reference to their historical context of ideas and traditions is full and always clear. And he works in the spirit of a true exegete: drawing out meaning from the text rather than reading meaning into it.

As noted above, some "due allowances" have to be made. You may feel that the reference to "St. Margaret Mary Alacoque, to whom Jesus showed His Heart at Paray-le-Monial, on June 16, 1675," is rather startlingly casual; likewise the observation on the last page that sometimes Mary answers prayer more expeditiously than does Jesus! It is statements of this sort that I have in mind in suggesting "due allowances." But they are not very numerous, they are almost all of them incidental, and they need not get in the way.

This is a fair-to-good book of the sort, but the price is pretty stiff for what you get. C.E.S.

Kagawa's Meditations

THE WILLOW AND THE BRIDGE, *Poems and Meditations*. By Toyohiko and Franklin Cole. New York: Association Press, 1947. \$1.50.

Kagawa, whose life and writings have long been known in the United States, here offers poems and meditations that bear the fruit of imprisonment and war.

Franklin Cole, who has served pastorates in Maine and in New York and the radio pulpit of the Federal Council of Churches of Christ in America, was the first American chaplain to visit Kagawa in Japan.

Together they state in their preface: "The purpose of this slender volume, it should be evident, is not to pit literary style against style, nationality against nationality, nor the experience of one author against that of the other. Our differences of background and outlook, while they have not been consciously minimized by either of us, are small indeed compared with the spiritual unity and brotherhood we share in the Christian faith. In sorrow and humility we have seen the grief and suffering caused by sin, and the separation of man from man, nation from nation, class from class. We hope that by our cooperative labors we have helped to construct one small section of the bridge that will someday unite our peoples again in an understanding and brotherly spirit."

Kagawa's meditations, which have been "freely edited by his permission and given personalized settings, by Franklin Cole," hold fine poetic beauty in deeply searching prose. PORTIA MARTIN.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

William Stephen Banks, Priest

The Rev. William Stephen Banks, 69, a retired priest of the diocese of New York and editor of the *Parish Herald*, died on January 5th at the hospital in New Rochelle, N. Y.

Fr. Banks was born in Manchester, England, June 27, 1878, the son of John Stuart Banks and Margaret (Vernon). He attended the Franklin Academy, Malone, N. Y., and was graduated from the University of Illinois in 1907 with the B.A. degree. Bishop Beecher of Western Nebraska ordained him to the diaconate and priesthood in 1914. Fr. Banks' last parish was the Church of the Redeemer, Pelham, N. Y., which he served from 1943 to 1946.

He is survived by his wife, the former Mary E. Wenger, and one son, William, Jr.

Arthur Hubert Brook, Priest

The Rev. Arthur Hubert Brook, 78, died October 9, 1947, at Touro Infirmary, New Orleans, La., after an illness of six months.

Fr. Brook was born in London, England, March 18, 1869. At the age of 18, he came to Cincinnati, Ohio, where he was for a time employed as a carpenter. After he was graduated from Kenyon College in 1897, Bishop Williams of Marquette ordained him to the diaconate in 1898, and to the priesthood in 1901. After serving in the dioceses of Northern Michigan, Missouri, Georgia, Nebraska, Iowa, and Kansas, Fr. Brook went to the diocese of Louisiana in 1926. From 1926 to 1937 he was rector of Christ Church, Bastrop, and, after a brief retirement, rector of Mt. Olivet, New Orleans, until his permanent retirement in 1946.

Fr. Brook is survived by his wife, the former Christine Hochstrasser, three daughters, one son, two brothers, and two sisters.

Anna Alexander, Deaconess

Deaconess Anna E. B. Alexander, the first Colored person set apart as a deaconess, died on November 17th. Funeral services were conducted on November 23d by the Rev. Thaddeus Martin at the Church of the Good Shepherd, Pennick, Ga.

Deaconess Alexander's parents were slaves, the property of the Butler family, Butler Island, near Darien, Ga. She was set aside as deaconess in 1907, and worked among the Negroes in Pennick. When she went there, educational facilities were non-existent, so she and her sister, Dora, established a school. Because they had no text-books, they taught their pu-

pils from the Prayer Book. Through Deaconess Alexander's efforts, the chapel at Pennick was practically rebuilt, most of the money coming from pennies, nickels, and dimes she slowly collected from the Colored people in the area.

Richard Sharpe Ruddle

With services marked by the same quiet simplicity that had characterized his life, Mr. Richard Sharpe Ruddle was buried from the St. Mark's Church, Mauch Chunk, Pa., on December 30th. The Burial Office was read by the rector, the Rev. G. Clayton Melling, and the Benedictions at both the Church and the grave were given by Bishop Sterrett of Bethlehem.

Mr. Ruddle was one of the most prominent laymen in the diocese of Bethlehem. At the time of his death he was senior warden and treasurer of the parish, and a member of the standing committee of the diocese.

His death brought to a close a unique record of vestry service. In the one hundred and thirteen years of St. Mark's corporate life, there has always been a Ruddle on the vestry; for Mr. Richard Ruddle's father and grandfather had so served before him. Mr. Ruddle had been a vestryman since 1889, serving continuously for 58 years. At his funeral, the attending pall bearers were the eight vestrymen with whom he had labored so long and so successfully.

In his devotion to the Church Mr. Ruddle had also attended diocesan convention for many years. He was one of the men instrumental in establishing the Church Pension Fund in the diocese of Bethlehem. In 1934 he was elected a deputy to General Convention.

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CHANGES

Appointments Accepted

The Rev. Joseph T. Boulet, formerly priest in charge of the Church of the Prince of Peace, Cass Lake, Minn., is now priest in charge of St. Matthew's, Bena, Minn. Address: Cass Lake, Minn.

The Rev. Treadwell Davidson, rector of St. John's, West Point, Va., will become rector of alvary Parish, Tarboro, N. C., February 1st, and may be addressed there.

The Rev. James Richard DeGoler, formerly curate at St. James', Milwaukee, Wis., is now assistant chaplain and instructor at Howe Military School, Howe, Ind., and may be addressed there.

The Rev. Roger Geffen, formerly assistant at St. Paul's, Norwalk, Conn., is now priest in charge of St. Paul's, Kinderhook, N. Y. Address: Box 336, Kinderhook, N. Y.

The Rev. Norman Goldring, formerly a chaplain in the Canadian Army, is now rector of St. George's, Rochester, N. Y. Address: 72 Hopper Terrace, Rochester 12, N. Y.

The Rev. Thomas Frederick Marshall, formerly priest in charge of the Church of the Epiphany, Wrentham, Mass., is now rector of Trinity, Wrentham, Mass. Address: 261 South St., Wrentham, Mass.

The Rev. J. E. M. Massie, formerly of the Church of England in Canada, is now priest in charge of St. Edmund's, Arcadia; St. Andrew's, Boca Grande; and the Church of the Good Shepherd, Punta Gorda, Fla. Address: 18 N. Manatee Ave., Arcadia, Fla.

The Rev. George T. Masuda, formerly a missionary in the Whitefish field of the district of Montana, is now rector of St. Luke's, Billings, Mont., and may be addressed there.

The Rev. Robert E. Merry, canon of St. Paul's Cathedral, Buffalo, N. Y., will become rector of the Church of the Nativity, Crafton, Pa., February 1st. Address: The Rectory, Oregon Ave., Crafton, Pittsburgh 5, Pa.

The Rev. Eugene L. Nixon, associate at Trinity, Columbia, S. C., will become rector of the Church of the Good Shepherd, Columbia, S. C., February 1st, and may be addressed there.

The Rev. Ronald H. Rowland, formerly rector of Emmanuel Church, Geneva, Switzerland, is now rector of St. Peter's, Mountain Lakes, N. J., and may be addressed there.

The Rev. Robert Rae Spears, Jr., rector of St. Paul's, Mayville, N. Y., will become canon of St. Paul's Cathedral, Buffalo, N. Y., February 15th, and may be addressed there.

The Rev. Cecil A. S. Steen, formerly rector of Grace Church, Trenton, N. J., is now rector of St. Mark's, Malone, N. Y. Address: The Rectory, 32 Elm St., Malone, N. Y.

The Rev. Harvey L. Woolverton, formerly assistant at Christ Church, Greenwich, Conn., is now rector of St. James', New London, Conn. Address: Box 1716, New London, Conn.

Resignations

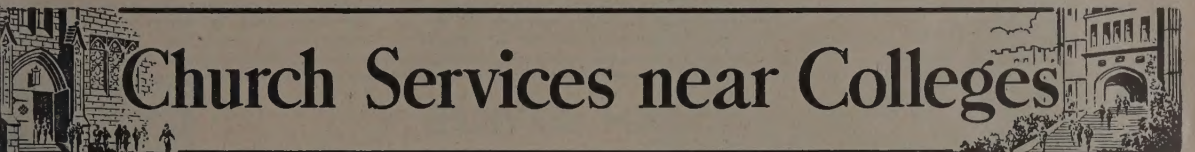
The Rev. John S. Taylor, formerly rector of the Church of the Nativity, Crafton, Pa., has resigned.

Changes of Address

The Rt. Rev. Benjamin D. Dagwell and the offices of the diocese of Oregon, formerly addressed at 541 Morgan Bldg., Portland, Ore., should now be addressed at 1234 N. W. 23d Ave., Portland 10, Ore.

The Rev. E. F. Bigler, formerly addressed at 35 Orchard Pl., Beacon, N. Y., should now be addressed at 101 Union in that city.

The Rev. Edwin R. Carter, formerly addressed at 5104 Caledonia Rd., Richmond, Va., should now be addressed at 110 Cowardin Ave., Richmond 24, Va.



BENNETT JUNIOR COLLEGE

ST. PAUL'S
AIBRIDGE, New York
Services: 8:30 and 11 Every Sunday

Rev. H. Ross Greer, r

BOSTON COLLEGES AND

HARVARD, RADCLIFFE, M. I. T.
CHRIST CHURCH
Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap.
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

TRINITY CHURCH
Rev. Theodore P. Ferris, r
Rev. Norman Spicer, Minister to Students
Sun 8, 11, 7:30; Canterbury Club 6

BRADFORD JUNIOR COLLEGE

TRINITY
Taverhill, Massachusetts
Sun 8, 9:30, 11; Wed & HD 8:30

Rev. Lewis Houghton

BROWN UNIVERSITY

T. STEPHEN'S
Providence, R. I.
Rev. Paul Van K. Thompson, r; Rev. Warren R. Ward, c
Sun 8, 9:30, 11, 5 EP; Daily 7:10, 7:30, 5:30 EP

Rev. Warren R.

BUFFALO UNIVERSITY

NEW YORK STATE TEACHERS COLLEGE
ST. JOHN'S
Rev. Walter P. Plumley, r
Colonial Circle, Buffalo, N. Y.
Sun 8 & 11, HD 10:30

Rev. Walter P.

UNIVERSITY OF CALIFORNIA

T. MARK'S
Berkeley, California
Sun 7:30, 11 and 7; Canterbury Club Sun 6
Weekdays: 12:10 Tues and Fri

Rev. Russell B. Staines, r

CARROLL COLLEGE

T. MATTHIAS'
Waukesha, Wis.
Rev. F. William Lickfield, r; Rev. Ralph S. Nanz, Th.D.
Sun 7:30, 10:45; Daily 7:30

Rev. Ralph S.

UNIVERSITY OF CHICAGO

ROCKEFELLER MEMORIAL CHAPEL
9th St. & Woodlawn Ave.
Canon Bernard Iddings Bell, Litt.D.
Sun 8:30 to 9:15 Sung Eu when the University is in session.

COLUMBIA UNIVERSITY

T. PAUL'S CHAPEL
New York City
Rev. Shunji F. Nishi, Acting Chaplain
Sun MP and Ser 11; HC 9 & 12:30; Daily (except at.) 12 noon; Tues., Wed., Fri., H.C. 8

New York City

DUKE UNIVERSITY

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C.
Sun HC 9 (Univ Chapel), 6:30 Canterbury Club; HD 10 HC (St. Philip's)

HUNTER COLLEGE

ST. JAMES'
New York City
Rev. Arthur L. Kinsolving, D.D.
Sun 8, 11; Wed 7:45; Thurs 12, HC

Rev. Arthur L.

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11, HC; Canterbury 6

UNIVERSITY OF IOWA

TRINITY PARISH
Iowa City, Iowa
Rebecca H. Davis, college worker
Sun 8, 10:45; Canterbury Club 5:30; Wed 6:45, 10 HC; HD 6:45 and as announced

Rebecca H.

MILWAUKEE-DOWNER, STATE TEACHERS

ST. MARK'S
Rev. Kilian Stimpson
2604 N. Hackett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

Rev. Kilian

UNIVERSITY OF NEBRASKA

UNIVERSITY EPISCOPAL CHURCH, Lincoln, Nebr.
Rev. L. W. McMillin, Priest in Charge
Sun 8:30, 11; Others as announced

UNIVERSITY OF NEW HAMPSHIRE

EPISCOPAL CHAPLAIN'S OFFICE, N. H. HALL
Rev. Randall C. Giddings, Chap
Durham, N. H.
CHAPEL, N. H. HALL: Wed & HD 7 HC
MURKLAND HALL: Sun 8 HC, 9:30 MP, Canterbury Club: 2 & 4, Thurs 6

Rev. Randall C.

NEW JERSEY COLLEGE FOR WOMEN

ST. JOHN THE EVANGELIST, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., r
Sun 8, 11; Wed and HD 9:30

Rev. Horace E.

ROLLINS COLLEGE

ALL SAINTS'
Winter Park, Florida
Rev. James L. Duncan, r
Sun 7:30, 9:30, 11; MP & HC Tues, Thurs, Fri 7:30, Mon, Wed, Sat 9:45; Canterbury Club monthly

Rev. James L.

SALEM COLLEGE & ACADEMY

ST. PAUL'S
Winston-Salem, N. C.
Sun 8, 9:45, 11

Rev. James S. Cox, r

SULLINS COLLEGE

VIRGINIA-INTERMONT COLLEGE
KING COLLEGE
Bristol, Virginia

EMMANUEL
Rev. Maurice H. Hopson, B.D., r
Sun 8, 11; Thurs 10

Rev. Maurice H.

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL and GREGG HOUSE STUDENT CENTER
209 W. 27th St., Austin, Texas
Rev. Joseph Harter, r; Rev. Balfour Patterson, Chap
Sun 8, 10, 11; Canterbury Club 6
Daily 7 and 5:30

Rev. Joseph Harter, r

Rev. Balfour Patterson, Chap

Sun 8, 10, 11; Canterbury Club 6

Daily 7 and 5:30

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CHANGES

The Rev. Seth C. Edwards, formerly addressed at 889 N. E. 9th, Oklahoma City, Okla., should now be addressed c/o the Rt. Rev. Bravid W. Harris, Bishop's House, Monrovia, Liberia, West Africa.

The Rev. Hamilcar Hannibal, formerly addressed at 22 Winyah Terrace, New Rochelle, N. Y., should now be addressed at 37 Hemingway Ave., in that city.

Chaplain (Major) Emmett G. Jones, formerly addressed at Box 2275, Fort Benning, Ga., should now be addressed at Headquarters, 11th Constabulary, APO 305, c/o Postmaster, New York, N. Y.

Chaplain William D. Kirkpatrick, formerly addressed at Hq. 4th Constabulary Regt., APO 174, c/o Postmaster, New York, N. Y., should now be addressed at Chaplain's Section, Hq. Berlin Command, OMGUS, APO 742, c/o Postmaster, New York, N. Y.

The Rev. H. A. Le Pere, formerly addressed at Vine and 3d Sts., Marshfield, Wis., should now be addressed at 213 S. Vine St., in that city.

The Rev. Frank Wall Robert, formerly addressed at 162 Hickory St., San Francisco 2, Calif., should now be addressed at 173 Santa Inez, Lomita Park, Calif.

Chaplain Earl D. Sneary, formerly addressed at the U. S. Naval Hospital, Mare Island, Calif., should now be addressed c/o the USS General Mitchell, FPO, San Francisco, Calif.

Ordinations

Priests

Haiti: The Rev. Messrs. Previus Dumervil Gay

and Pierre Philippe Jeanty were ordained to the priesthood by Bishop Voegeli of Haiti on December 21st at St. Thomas' Church, Arcahaie, Haiti. Fr. Gay was presented by the Rev. F. D. Juste; Fr. Jeanty, by the Rev. J. S. Lindor. The Bishop preached. Fr. Gay is assistant to the Rev. B. E. Genécé on the Island of La Gonâve, where he may be addressed. Fr. Jeanty is assistant at the Church of the Redemption, Léogâne, where he may be addressed.

Michigan: The Rev. Richard T. Brown was ordained to the priesthood by Bishop Emrich, Suffragan of Michigan, on January 8th at St. Andrew's Church, Ann Arbor, Mich. He was presented by the Rev. F. Ricksford Meyers, and the Rev. Dr. Robert C. Dentan preached. The Rev. Mr. Brown will continue as priest in charge of St. Augustine's Church, Detroit. Address: St. Augustine's Church, 8 Mile Rd. and Kentucky, Detroit, Mich.

Southern Ohio: The Rev. Phil Porter, Jr., was ordained to the priesthood by Bishop Hobson of Ohio on January 6th at St. Stephen's Church, Columbus, Ohio. He was presented by the Rev. Almus M. Thorp, and the Rev. Phil Porter, Sr., preached the sermon. The Rev. Mr. Porter will be assistant at St. Stephen's Church, Address: 104 Blemheim Rd., Columbus 2, Ohio.

Deacons

Lexington: Howard Bruce Shepherd was ordained to the diaconate by Bishop Moody of Lexington on December 24th at Christ Church, Richmond, Ky. He was presented by the Ven. Benedict H. Hanson, and the Bishop preached the sermon. The Rev. Mr. Shepherd is curate at Trinity Church,

Miami, Fla. Address: 464 N. E. 16th St., Miami 36, Fla.

Michigan: George Alexander Miller was ordained to the diaconate by Bishop Emrich, Suffragan of Michigan, on January 8th at St. Andrew's Church, Ann Arbor, Mich. He was presented by the Rev. Dr. Henry Lewis, and the Rev. Dr. Robert C. Dentan preached the sermon. The Rev. Mr. Miller will be deacon in charge of St. John's Church, Plymouth, Mich., and may be addressed there.

Southern Ohio: Joseph S. Dickson was ordained to the diaconate by Bishop Hobson of Southern Ohio on December 10th at St. Luke's Church, Granville, Ohio. He was presented by the Rev. Thomas P. Simpson, and the Rev. Clement Welsh preached the sermon. The Rev. Mr. Dickson is deacon in charge of St. Luke's Church. Address: Box 28, Granville, Ohio.

Corrections

The Rev. Weston H. Gillett was incorrectly reported [L. C., January 4th] as being vicar of the Church of the Advent of Christ the King, San Francisco, Calif. Fr. Gillett is assistant at that parish.

The new address of the Rev. B. A. Hemsley was incorrectly reported [L. C., January 18th] as being 305 Edinboro Rd., Richmond, Staten Island, New York, N. Y. Fr. Hemsley's new address is 284 Center St., Richmond, Staten Island 6, New York, N. Y.

The Rev. Frank W. Robert was incorrectly referred to as having been assistant at St. Matthew's, San Mateo, Calif. Fr. Robert is vicar of St. Andrew's Chapel, Lomita Park, Calif.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn,
Rev. Harold G. Hultgren
Sun 7:45 Mat; 8, 9, HC; 10 CH 5; 11 Sol Moss &
Ser; 6 Sol Ev & Ser; 7 YPF. Daily: 7:15, Mat; 7:30
HC; 9:30 Thurs & HD, HC, add; Fri 5:30 Service
of Help and Healing; C: Sat 5-6 & 7-8 by appt

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. E. Merry, canon
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs
9:30, Confessions: Sat 7:30

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r; Rev. Robert
Leonard Miller
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Ave.
Sun Masses 8, Low; 9:30 Sung with instr; 11, Low
with hymns & instr; Daily: 7; C Sat 7:30-8:30
& by appt

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High)

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sobin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour, Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8, (also 9:15 HD & 10 Wed); HC;
9 MP; 5 EP sung. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special
Music; Weekdays: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. R. Richard
P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis,
D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays:
HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12
Confessions: Sat 4-5 by appt

ST. JAMES' Rev. Arthur L. Kinsolving, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 CH S; 11 Morning Service & Ser; 4
Evening Service & Ser; Weekdays: HC Wed 7:45 &
Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS' Rev. Roelf H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily
ex Sat 12:10

NEW YORK CITY (cont.)

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Roy, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frédéric S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.
Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9, Ch 9:45, Mat 10:30, Sung Eu
& Ser 11, Nursery 5 11, Cho Ev & Address 4;
Daily: Mat 7:30, Eu 7 (ex Sat) 7:45; Thurs & HD
9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 to
1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N.
Baxter, Jr., Rev. A. Dixon Rollif
Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30;
HD 10:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S PRO-Cathedral
Very Rev. F. William Orrick, r & dean; Rev. Wil-
liam C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30, 9:30 & 11 Sung Masses
Daily: 7; Fri 8 HH; C Sat 7:30 to 8:30

EPHAPHY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard
Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs
11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. Osborne R. Littleford, r; Rev. David I. Harnings,
associate; Rev. Richmond A. Burge, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD 9:30